

THE Spirit of Missions

Vol. LXXXVI

APRIL, 1921

No. 4

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TEA UNDER THE CHERRY TREES
See *"While Cherry Blossoms Come and Go"* Page 225

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVI

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No. 4

THE EASTER MESSAGE

SAINTE MATTHEW in the twenty-eighth chapter and tenth verse of his Gospel, gives in our Lord's own words the two messages of Easter—"Don't be afraid", "Go and tell".

More than once the Saviour warned His disciples against fear. "Don't be afraid", He said, "only believe". So we are to have courage—the courage of real conviction, of resolute faith. And we know how hard it is to live up to that command. So many forces are against it. Nature is so cold and hard and inevitable. The grave is so forbidding and hopeless, and we are weak, self-distrustful, compassed with infirmity of mind and soul. Yet He tells us, "Don't be afraid"—as He said to His disciples. "I will send the promise of the Father—the Holy Spirit—upon you", and "Ye shall be witnesses to Me". And it was so.

How wonderful that the little band of discouraged, heart-broken men and women should have become capable of such divine heroism—should have braved the scorn, the ridicule, the tortures of Roman persecutions and trampled upon death!

"Don't be afraid", He said, and the Holy Spirit gave them courage to declare—yes, to live and die—for the greatest paradox, the most astounding contradiction of everyday experience, and to conquer the Roman world.

What He said to His disciples then, He is saying to us now. In the midst of strange perplexities and even fierce intellectual assaults upon the Faith, the Lord is saying to us, "Don't be afraid"—"Only believe"; "I will not leave you comfortless"—"The Holy Ghost shall take of Mine and show it unto you".

And the second message of Easter is, "Go and tell". If this blessed truth is anything to you—if it has brought any light and comfort into your life, then pass it on—give it to someone else. Yes, if your appreciation of it is real and your mind and heart respond to it, you *must* pass it on, you cannot help it. As Saint Paul said, "Woe is me, if I preach not the Gospel". For the whole Gospel is involved in the Resurrection. It is not merely the assurance of personal immortality as contrasted with the groping guess-work of human philosophies and religions. It is the illuminating, heartening Revelation—cutting like a sun-burst through the midst of human theories and speculation—of God's redeeming love for each and every one of His children.

"Don't be afraid": "Go and tell".

Reverend A. Gailor

THE PROGRESS OF THE KINGDOM

AS cherry blossoms come and go the Feast of Easter bears its witness and carries its message in Japan. What a contrast in numbers between the masses which throng the thoroughfares and temples and the groups which gather in Christian churches to worship their risen Saviour! Our Lord's appearance on the first Easter Day was to the individual and the handful of people, but the joy of that appearing has transformed countless lives and influenced the whole world. So the joy of Easter in any country must be measured not so much by volume today as by influence tomorrow. Well may we add our supplications to those of the groups of Christians who come together in Japan at this time that the whole nation may one day gather at the empty tomb and hear from the lips of the angel that "He is not here: for He is risen, as He said." If only we have faith to believe we must know that Easter bears its witness and carries its message in Japan as cherry blossoms come and go.

NANCHANG is the center of commerce for the wealthy province of Kiangsi, China, at the point of confluence of the two principal rivers of the province. It is already a great center for shipping, as freight in China is best carried by water. Looking to the future, five railroads which have already been surveyed will join at Nanchang. Quite naturally, therefore, Nanchang is regarded as a commercial center.

Nanchang a Strategic Center Nanchang is also an educational center, there being at present more than two thousand students in the government high schools, drawn from the population of twenty-six million people in the whole province. Any influence exerted upon these students must eventually radiate from the center along the various avenues of commerce.

And in itself Nanchang is of importance. A city of more than half a million population, it is the capital of its province and the largest city in the missionary district of Anking. With it all it is the most recently opened center of Church work in China, and our congregation of more than one hundred, the boys' school of sixty, and the girls' school of thirty-five, are but the augury of what will one day be a fact. The point, however, has been reached when new buildings are an absolute necessity and, therefore, the Department of Missions at its February meeting authorized an appeal for "The Nanchang Building Fund" which is included in the *Survey*. Something of the atmosphere of the mission will be gained from the reading of the article in this issue (page 229), and details of the present equipment, and the hope for buildings will be found on page 241. Surely, working together, we can "Open the Gates" of Nanchang.

DURING his last visit to the States Archdeacon Stuck by written and spoken word urged Church people generally to interest themselves in procuring the passage of laws which would adequately safeguard the fish supply in Alaskan waters. His last book, *The Alaskan Missions of the Episcopal Church*, closes with this sentence: "The present writer, on the point of returning to Alaska, solemnly commits this cause to the people of the Church."

Before retiring from office with the close of the last administration the late Secretary of Commerce promulgated an order which seems likely to

The Progress of the Kingdom

provide all necessary safeguards for the food supply of the Indian population on the Yukon and other Alaskan rivers. (See page 254). Under the terms of this order the present regulations become of no further force or effect on and after September 1, 1921. After that date "all fishing for salmon or other fishing in which salmon are taken or injured in the Yukon River and all tributary waters", and within five hundred yards of each mouth of the Yukon, is prohibited for other than local use in Alaska.

The Honorable H. M. Smith, Commissioner of the Bureau of Fisheries, has taken great interest in securing the adoption of this regulation with safeguards that he expects will be adequate to meet all future situations. He has shown himself to be a most considerate friend of the Indian people and has in a very real sense acted as their champion in official circles. In speaking to the Executive Secretary of the Department of Missions in Washington recently Commissioner Smith said that should experience show that the newly adopted regulations need amendment for the adequate protection of the Indians and their food supply, that amendment will almost certainly be forthcoming.

Church folk generally have been so keenly interested in this matter that they have gladly exerted themselves in the effort to bring the question to the attention of the public. We are glad to report this definite progress.

BISHOP PERRY'S summary of a most interesting two-weeks' work in the diocese of Rhode Island (see page 267) will be read with interest. On the invitation of the bishop and his committee Dr. Milton gathered a group of secretaries from the Church Missions House and added to their number two bishops and several other clergy who could rearrange their schedules so as to give their time to this work. "Money" was mentioned but incidentally. The "campaign" was one of information and inspiration, and while Bishop Perry graciously writes of that which the visitors *gave* to his diocese, we would emphasize that which they *received*. Not a man but came away inspired and strengthened by the faithful clergy and laymen he had met. Parish programmes of necessity had to be changed—some of them at the last moment—to carry out the general schedule, and in the great majority of places parish plans *were* changed. That Rhode Island as a diocese has somewhat enlarged its vision and increased its knowledge of the world-wide task before us as a Church is due to the fact that Rhode Island made the effort to get the information.

AT one time or another inquiries are made for definite suggestions of ways by which interest in the Lenten Offering for missions may be stimulated in the Church Schools. Quite often we receive such suggestions based on actual experience in some parish, and for some years the Board of Missions published plans and ideas which have been of great value in many places. Mr. Hartman's article in this issue was written at our request and we and you are equally in his debt, for almost any Church School can find in it suggested plans suitable to its need. We publish the article now so that it may be read while the whole subject of the Lenten Offering for missions is fresh in our minds and while we have vivid recollection of this year's plans and achievements to stimulate and guide us in our plans how best to accept next year's opportunity. Now is the time to strengthen and develop this year's strong point; now is the time to correct this year's mistake. As you work and as you plan will you

The Progress of the Kingdom

not let us have the benefit of your experience? We shall welcome ideas such as Mr. Hartman has given, especially if they may be accompanied by pictures or charts, and we will gladly share them with our readers as opportunities present themselves.

THE Lenten Offering for missions has held a unique place in the mind and affection of the Church. Begun back in 1877 it has grown from a tiny thing into a tremendous force and its progress all along the way has been watched with great interest. It is a very real tragedy, therefore,

Personal that no accurate count could be had as to the Lenten Offering for missions for 1920, and that the total had simply to be approximated.

The following letter, signed by Bishop Gailor and addressed to the clergy, explains itself. We print it in this place in order that any who failed to receive their copies may read it here.

Will you please help us by doing these things:

1. As soon as all the classes of your Church School have turned in their Lenten Missionary Offering, please see that it is forwarded promptly to the Nation-Wide Campaign treasurer of the diocese, or to your Church School Lenten Offering treasurer.

2. Use the enclosed "Remittance Blank" (printed in black) for this purpose.

3. Make a separate remittance of the Church School Offering. Do not send with it any monies for any other purposes.

4. At the same time send directly to me, in the enclosed envelope, "Report Blank" (printed in red) of the amount your school has given.

5. Please use a separate blank for each school if there is more than one under your care.

If you will take this trouble we shall be able to make known to the Church the total given by the young people.

In 1920 thousands of dollars of the Lenten Offering were never recorded because the Church School Offering was not kept separately from general offerings from the parish. Therefore no one knows the amount of the Lenten Offering for 1920.

We are anxious that your school and diocese shall have full credit for 1921.

Bishop Gailor requests that *reports* be addressed to him personally, while *remittances* should be sent to the diocesan treasurer. If each parish and mission will respond to Bishop Gailor's request the actual amount of the 1921 offering for missions will be known.



SANCTUARY OF MISSIONS

COME, ye faithful, raise the strain

Of triumphant gladness;
God hath brought His Israel
Into joy from sadness;
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters;
Led them with unmoistened foot
Through the Red Sea waters.

'Tis the spring of souls today;
Christ hath burst His prison,
And from three days' sleep in death

As a sun hath risen;
All the winter of our sins,
Long and dark, is flying
From His light, to Whom we give
Laud and praise undying.

Now the queen of seasons, bright
With the day of splendour,
With the royal feast of feasts,
Comes its joy to render;
Comes to glad Jerusalem,
Who with true affection
Welcomes in unwearied strains
Jesus' resurrection.

Neither might the gates of death,
Nor the tomb's dark portal,
Nor the watchers, nor the seal,
Hold Thee 'as a mortal:
But today amidst Thine own
Thou didst stand, bestowing
That Thy peace which evermore
Passeth human knowing.

—*John. of Damascus, 747 tr.*
John Mason Neale.



THANKSGIVINGS

WE thank Thee—
For the assurance that
Christ is risen from the dead and
become the first fruits of them that
slept.

For the faithful witness borne in
Thy name in Kyoto as the cherry
blossoms come and go. (Page 225.)

For the work accomplished
through the Lenten Offering for
Missions. (Page 243.)

For the passage of laws which
will conserve the fish in Alaskan
waters. (Page 222.)

INTERCESSIONS

WE pray Thee—

That the joy of Easter may
inspire Thy Church in all parts of
the world.

To inspire the Church to open
the gates of Nanchang and accept
in full the opportunity offered of
preaching Christ in China. (Page
229.)

To accept and bless the Lenten
Offering for Missions. (Page 243.)

That the Church in Cuba may
be blessed and strengthened in its
work. (Page 227.)

To bless the work which is done
for the children in isolated places.
(Page 269.)



PRAYERS

ALMIGHTY God, Who through
Thine only begotten Son Jesus
Christ hast overcome death, and
opened unto us the gate of ever-
lasting life; We humbly beseech
Thee that, as by Thy special grace
preventing us Thou dost put into
our minds good desires, so by Thy
continual help we may bring the
same to good effect; through
Jesus Christ our Lord, Who liveth
and reigneth with Thee and the
Holy Ghost ever, one God, world
without end. *Amen.*

LORD Jesus Christ, Who by
Thy death didst take away the
sting of death; Grant unto us Thy
servants so to follow in faith
where Thou hast led the way, that
we may at length fall asleep peace-
fully in Thee, and awake up after
Thy likeness; through Thy mercy,
Who livest with the Father and
the Holy Ghost, one God, world
without end. *Amen.*

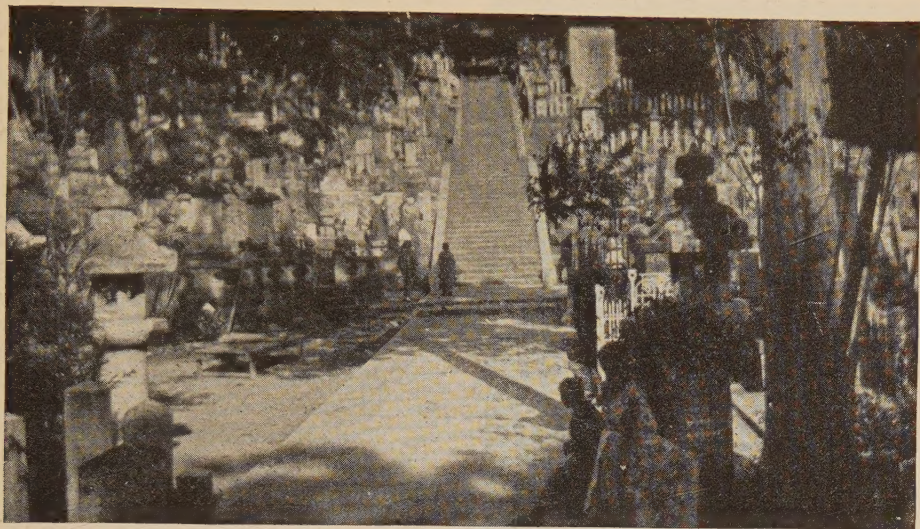
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CHERRY BLOSSOMS IN A KYOTO PARK



THE GRAVEYARD OF KURODANI TEMPLE, KYOTO

WHILE CHERRY BLOSSOMS COME AND GO

By Dorothy Spencer

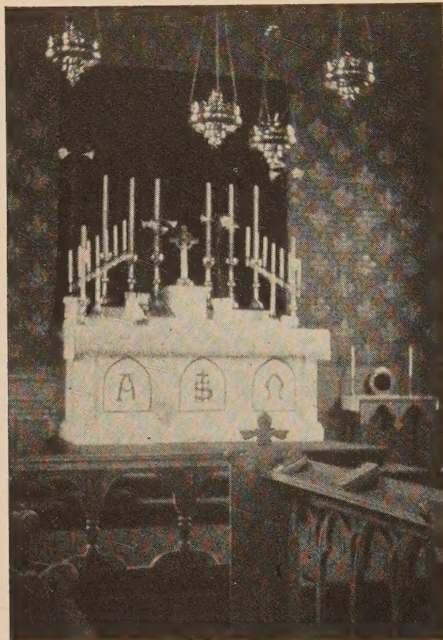
THE cherry blossom season is nearly over. Petals have been falling in a shower of white till the ground is quite covered where cherries grow thickest, and all Japan is wide awake and strolling leisurely along in the sunshine, glad to be free again from the cold of a Kyoto winter. Perhaps it is because the cherry blossoms have such a brief existence and because they typify to the Japanese the fleetingness of life that they have chosen this very season for a special festival in some of the Buddhist temples. But whatever the reason may be, certain it is that the temples come to life then and the quiet temple grounds become far more popular than is their usual wont.

In the northeastern part of Kyoto, just where the land slopes up to the Higashi Yama, with its great curving roof in the midst of the pines, stands Kurodani Temple. From this temple, during this week, comes frequently the dull boom of the bell and the almost

incessant sound of beating—the beating on a hollow wooden drum which is an accompaniment of worship—while occasionally the wind carries the chanted *Namu Amida Butsu* of the priests down into the valley below. The temple enclosure itself, grim and gray with stones and mossy pine trunks, takes on a gay air with the green and purple-garbed priests hurrying across from monastery to temple. Then the hour comes for a service and the priests assemble at the temple—from the feeble old abbot in red and brocade, down to the youngest student of the temple who serves him—together with a queer orchestra of weird instruments and weirder music. The people who come to worship toss a coin into the huge slatted wooden box, bow silently with hands together for a moment and then go on their way, leaving the priest to carry on the service.

Almost within the very shadow of Kurodani Temple, Easter has just been

While Cherry Blossoms Come and Go



Saint Mary's Church, Kyoto

celebrated at Saint Mary's Church. A white-robed choir of young boys led by a crucifer carrying the cross—the memorial of a much-loved boy who only last year joined in the same "Allelujah"—delicate pink and white cherry blossoms and shining brass, a congregation joining enthusiastically in the hymns and chants—this is what one who worshiped at Saint Mary's that day would have seen. Perhaps it might seem strange that the congregation should be composed so largely of young men, but Saint Mary's was built to minister to the students of a near-by university as well as to the people of a district which has grown rapidly out toward the mountains.

Although largely a students' parish, its activities are by no means confined to the students. First of all, there is a kindergarten of fifty children—too many for a narrow and rather dark parish building, but in spite of that at

least fifty had to be turned away in April when the new term began. For two years these children come to the kindergarten and when the time comes for them to enter the primary school there is all the excitement of graduating from the kindergarten. At first it was not possible to have a definite method of keeping the alumnae together, but several years ago an English class was started for the graduates, and each succeeding year a new class has been formed, so that now four classes with more than fifty children meet once a week for lessons and play. In the middle of the afternoon they bring their chairs into a huge circle and the kindergarten teacher tells a Bible story in such a fascinating way that the children cannot help listening. Just now they are engrossed with the story of Moses and there is great competition to see who will remember most.

Before eight o'clock on Sunday mornings, the children of the neighborhood begin to collect, playing in the kindergarten grounds and in the parish house until nine. The Church School numbers well over a hundred—in fact its successfulness is attested to by the fact that the priests of Kurodani started a rival organization on Sundays, having fairy stories of old Japan and, last but not least, cakes, as an additional incentive. For a week or two Saint Mary's attendance decreased but most of the children soon came back, one boy remarking to his teacher that you could hear fairy stories at school and at home but the only place you could hear Bible stories was at Saint Mary's. With an average attendance of a hundred, every available spot is used for classes. Now a forward movement is launched in the Kyoto diocese and one result aimed at is the doubling of the Church School attendance. The young superintendent says there isn't room enough now, so he is perplexed to know what we could do with twice as many! But

While Cherry Blossoms Come and Go

he dreams of a new parish building before many years pass. So the Kindergarten Alumnae Association and the Church School are working together to keep these children and teach them as they grow.

The kindergarten children for the greater part come from homes of the professional class and the mothers are quite modern and progressive. They have a regular organization meeting once a month when some doctor or teacher talks to them, but at the request of the mothers themselves this is always preceded by a short talk by the rector, Mr. Takamatsu, and the usual hymn and prayers. At the Thanksgiving and Christmas festivals in the kindergarten there is a special service for children and parents in the Church, with a sermon for the children—an innovation to bring the Church and kindergarten still closer together. During the past year there have been classes in American cooking and sewing for these mothers and the result has been a decided waiving of the usual reserve which is often a problem in working among Japanese women.

And yet Saint Mary's is a student parish and like all student parishes is ever-changing as the boys graduate and go back to their homes. But if they carry back the happy spirit of Christian service which they have learned while at Saint Mary's it augurs well for the future of Christianity in Japan. One young boy who is very fond of moving picture shows confided one day that he liked to go to Church much more even than to those, and recently, on the occasion of a funeral at Saint Mary's, most of the boys came in spite of the fact that a most alluring ball game was being played between Waseda and Chicago that very afternoon.

About a year ago marked the beginning of Saint Mary's Hostel for Church boys. It is very small—in fact the limit is eight boys—because it is

to have a good start and grow slowly. The older students teach in the Church School. Contrary to most schools, Saint Mary's teachers are mostly young men and the children are delighted with them because they haven't forgotten how to be young.

Saint Mary's also boasts an international membership. An English Bible class has been organized for Chinese students attending schools in Kyoto, and one Chinese boy has been baptized. At recent services a Korean man and his little daughter were baptized. Often the English service on Sunday afternoons represents five peoples—American, British,* Japanese, Korean and Chinese.

Not long ago the medical school of the University had a day of races on Lake Biwa between Christian and Buddhist students. The Buddhists were victorious, but no one minded much because Christianity will win in the real race.

And so it is while cherry blossoms come and go, and the older people worship silently at Kurodani Temple, Christianity is being translated in terms of life by the younger generation at Saint Mary's.



In a Kyoto Park



THE PAGODA AT NANCHANG



THE IMPROVISED CHAPEL AT NANCHANG

A DAY IN NANCHANG

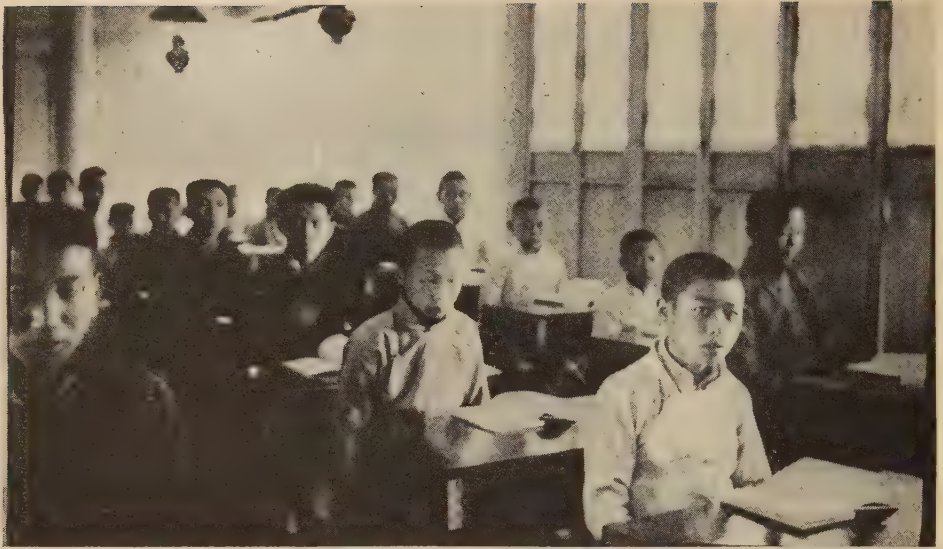
By Marian G. Craighill

"I CAN'T get 'em up,
I can't get 'em up,
I can't get 'em up
In the morning!"

It is the beginning of a new day, and the buglers of Nanchang are announcing it. It is only five a. m., and we might have had another nap if only those buglers weren't so fearfully off the key that we have to lie awake in sheer wonder at the discord possible in one simple refrain. The fate which located our big comfortable house near the little lakes in the center of the city means that we are a very friendly distance from the soldiers' camp on the site of the old examination halls—a propinquity which has its disadvantages in the morning hours.

But another busy day is before us—just an ordinary day, perhaps, but full

of all sorts of possibilities. Soon the man of the house is donning his pith helmet and hurrying through the narrow city streets to get to school in time for Morning Prayer. That walk to school may be tiring but it is anything but monotonous, leading as it does between high brick walls, through streets crowded with a surging, ever-changing mass of humanity. Some of the thirty or forty children who live in the house next door are sure to be out playing hop-sotch or kicking a ball about; our good friend and neighbor, the gardener, stands at the entrance of his flower-filled spot of beauty and calls out a friendly greeting; a peddler making toys out of spun sugar is almost too fascinating to be passed so hastily; the fortune-teller with his sharp look of cunning is just



THE BOYS IN THE SCHOOL ROOM

opening his shop, sitting at its entrance like a spider waiting for his prey; the wheel-barrows with their loads of freight, both human and otherwise, are jostled by the scornful in rickshas. This city of Nanchang is variously estimated as having anywhere from four hundred thousand to a million inhabitants, and it sometimes seems as if all were out in those streets at once.

The problem of bringing Christ to these people seems hopeless when we think of them as a great mass of humanity, but fortunately we have lived long enough in this land to see our problem as a group of individuals, each one with his or her own peculiar needs and joys and sorrows, and so very much like ourselves at heart.

The upper grades of the boys' day school had to move over to the Y. M. C. A. building this year, where some formerly unused rooms were made cheerful with whitewash and new paper, and formed a solution for our very pressing problem of lack of room on our own property. Here the boys gather before and after school hours

to make use of the basketball ground, and play football and have their physical drill under the direction of a trained teacher in the Y. M. C. A., while we break the tenth commandment. We do so much want playgrounds for the little boys and girls in the lower primary who are studying now in such dark cramped quarters on the church property we have just succeeded in buying. School teaching can grow mighty monotonous, and sometimes we seem to be losing sight of the evangelistic purpose of our work in that daily routine of English and Science and Arithmetic. Yet after all the great hope and promise of our work lies in just those boys and girls who are breaking down the barriers of prejudice in their homes and who, through their contact with the Christian teachers and their growing knowledge of the Bible, are becoming more and more ready to be followers of the Great Teacher.

Then we know that the schools are a most important part of our work because Nanchang, the capital of the



THE BOYS AT THEIR MORNING EXERCISES

wealthy province of Kiangsi, has been known always as a great educational center. People here have a deep respect for education and are eager for the western branches. Our Chinese clergyman, a Boone University and Divinity School graduate, has done fine faithful work, and the boys' school has been showing the results of his efforts both in higher standards and in larger numbers.

The girls' school has been a joy to our hearts too, this year, the outward and visible signs of its success being an increase in enrollment from nine at the beginning to thirty-five at the end of the term. The school room has much more suitable accommodation for nine than its present numbers, but our cheerful Miss Shu rises above difficulties of cramped quarters. The thin ones are squeezed in, two to a seat, and as few as possible are turned away, "for", as she says, sympathetically, "this may be their only chance". It was Miss Shu's application of the Second Mile theory that

was largely responsible for the increase in numbers, for she found how her class of little girls in the ragged Sunday School was longing for a chance to learn to read, and offered to teach them one afternoon a week. They liked it so much that they began to besiege their parents for a chance to really go to school—and even a little girl in China knows how to get her own way at times.

There are only two of us foreigners in our mission at Nanchang, which means that the women's work gets rather casual supervision. It has been such a pleasure, though, to open up our home to the Chinese. Feminine China gloats over a chance to survey our curious foreign customs from garret to cellar. While Mr. Craighill is studying or calling, I housekeep and have a seance with my Chinese teacher. I grow exhausted after an hour or so of the mental gymnastics involved in changing my pronunciation from Nanking to Nanchang Mandarin. A trip into the flower garden restores

A Day in Nanchang



The Reverend K. H. K. Den and Mrs. Den

my mental equilibrium and I'm ready for what the rest of the day may bring forth. Sometimes it is a round of calls with Miss Shu to the homes of the school children, where we are met with such friendliness that we realize what wonderful possibilities there are for development right in those homes. Sometimes the calls come to us, and rather unexpectedly, as happened the day when I heard a stamping on the stairs and ran to peer over the railing and discovered a group of our neighbor women who had screwed up their courage to the pitch of coming to call on us, and apparently would have been carried by it right on up to our bedroom. And I never tire of taking them through the house and explaining that we do sleep outdoors and take baths even in winter, for I know even this sight-seeing is leading to a friendliness which is worth everything as an entering wedge. It is an easy step from that to their accepting an invitation to the women's meeting and then to church.

Nanchang has its meals twice a day, at ten and at four, so we must be prepared for calls at all hours. But no one could feel anything but pleasure if the caller happens to be Mr. Yang, even if it is just twelve-thirty, and the soup on the table. Old Mr. Yang has been a Churchman for years, and his peaceful, kind old face is one of the best testimonies I know to the transforming power of Christianity. He makes hats to eke out his scanty living, but has enough to take a poor old Christian friend into his home and help support him. His wife is now a member of the Church too, due to his teaching, and with his son studying to become a member at Changsha you don't wonder we feel very thankful for the light of that home set down in the midst of darkness. And there are countless Mr. Yangs all through our vast city, who need only the presence of the Master in their lives to make them become in their turn sources of radiance.

Then there are the others of a higher station in life—the Boone and Saint John's men who are coming to make homes near us; the government-school students who are being reached through the Y. M. C. A. and need the guidance and welcome of the Church; the families of officials who live in such luxury, but with lives so empty. The opportunity is simply overwhelming. We need buildings. We need workers. We need equipment. Those of you who read the article about our blind organist in the July (1920) *SPIRIT OF MISSIONS* remember how Dr. Wood was impressed by the tumble-down state of our old Chinese buildings. We draw our plans on paper and build our castles in the air, for we know that a day is coming when the Church at home will realize its chance to help in building up the Church in this great center—the Chicago of the China to be—and will rejoice with us to find that there is money for the mission buildings at Nanchang.



A CHINESE PULLMAN

Mr. Craighill and a Chinese deacon off for a country trip



THE BLIND ORGANIST AT NANCHANG



RECEPTION GIVEN TO MR. AND MRS. GOWEN AND MR. AND MRS. DEN



VIEW ON EAST LAKE, NANCHANG



A CHINESE SAWMILL RUN BY ONE-MAN POWER



Some of the women of the Nanchang congregation

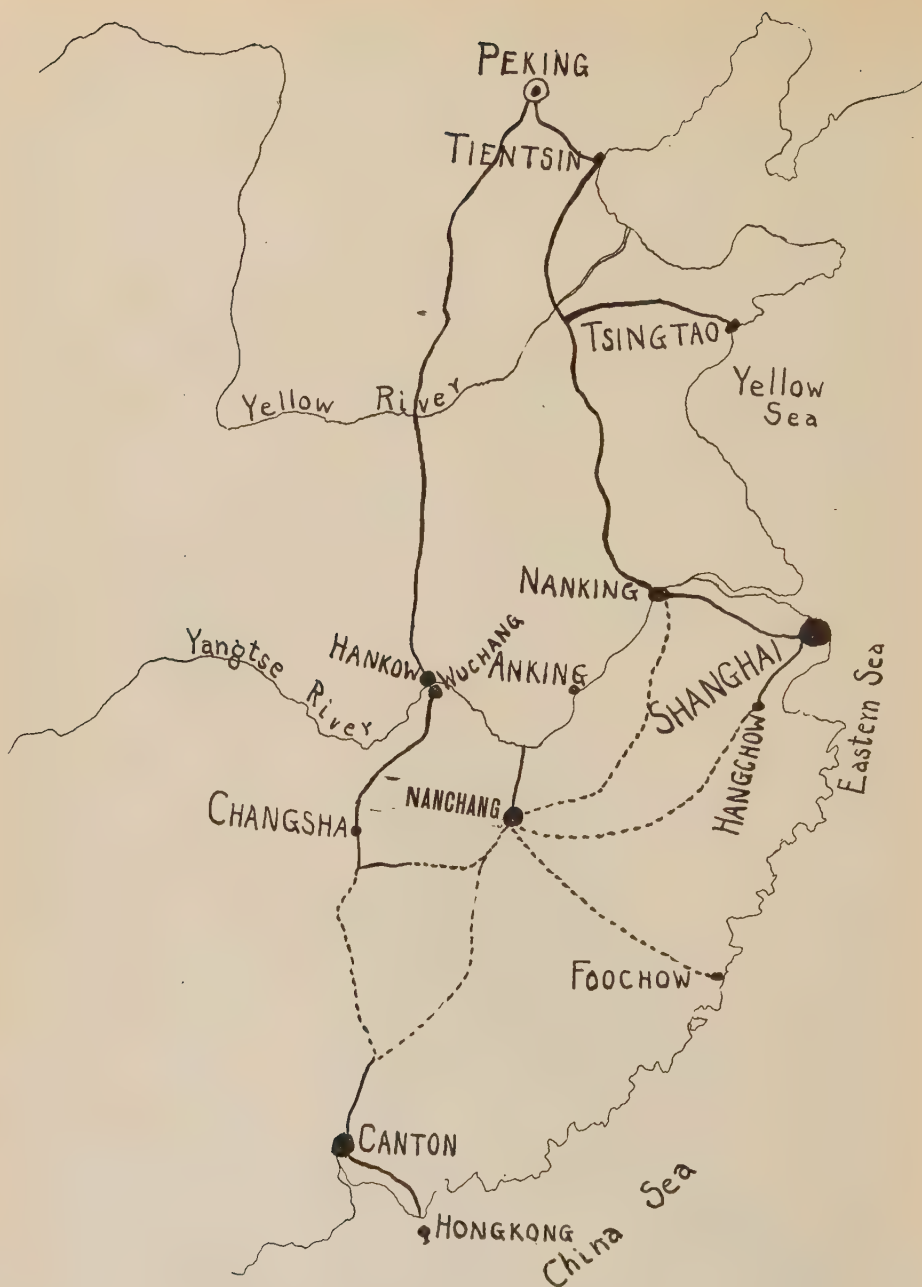


Some of the men of the Nanchang congregation

TWO GROUPS WHO GATHERED AT THE STATION TO SAY GOOD-BYE
TO MR. AND MRS. CRAIGHILL



THE SCHOOL COOLIE--"I CAN'T GET 'EM UP!"



RAILROADS CONSTRUCTED ———
RAILROADS PROPOSED - - - -

NANCHANG IS A STRATEGIC CENTER



HELP
US
OPEN

THE GATES
OF
NANCHANG

Work Already Established in Nanchang

1. A congregation of over a hundred members which worships in a dingy, damp guest room of an old Chinese residence, with narrow, backless benches for pews.
2. A boys' school of sixty pupils housed in decayed Chinese building over two hundred years old. No playground.
3. A girls' school of thirty-five scholars crowded into one tiny room, two to a seat. No playground.
4. Chinese clergyman and staff of workers housed in crowded, unsanitary quarters.

Why Is Nanchang Asking Your Help?

The work has completely outgrown its dilapidated old Chinese building.

This is the only mission center of our work in China where no modern church or school buildings have been provided.

What Money Will Do for Nanchang

1. Church building and parish hall.....	\$10,000
2. Boys' school, street chapel and reading room, men's and women's guest rooms	10,000
3. Girls' school and living quarters for women workers.....	1,300
4. Residence for clergyman and residence for catechist.....	2,200
5. Adjoining strips of property to complete quadrangle.....	1,500
Total	\$25,000

Gifts for "The Nanchang Building Fund" should be sent to

THE DEPARTMENT OF MISSIONS
281 Fourth Ave., New York



OUT OF THE DARKNESS INTO THE LIGHT

STIMULATING INTEREST IN THE LENTEN OFFERING

By the Reverend H. G. Hartman

AFTER a number of years' experience with the Lenten Offering in the Sunday Schools, during which time little more than a faithful distribution of the boxes and a persistent urging of the scholars to do their duty in sharing in the privilege of spreading the Kingdom of God sufficed to bring in a reasonable amount of money at Easter time, the conviction grew that two elements might readily be brought into play to stimulate their efforts.

The first element was the use of some visible objects, charts, pictures and the like to present the missionary cause either in general or in particular fields; the other was the stipulation of a definite goal to be aimed for, together with a weekly approximation of the approach to that goal.

There is a considerable amount of material now available in various forms for the concrete presentation of the missionary work of the Church, so that the rector of a parish has but to select that which best suits his ways, and it is of supreme importance that the eye-gate be not neglected. The illustrated lectures on the various phases of the mission fields, which may now be secured from the Department of Missions, can readily be adapted for the instruction and inspiration of our Church School boys

and girls. The missionary sets of dolls, miniature houses and objects of daily use and life amongst the Japanese, Africans and others lend themselves to series of weekly instructions. A small collection of dolls—two, a male and a female, for each of a half dozen missionary fields—can easily be gathered from almost any department store and made the basis for a half dozen ten-minute talks on successive Sundays, the material being gleaned from *THE SPIRIT OF MISSIONS* or the leaflets of the Department of Missions. Finally a diagram or chart especially made and hung on the school room wall and made the subject of weekly talks will educate and arouse the interest of the children. Various forms of such charts are herewith suggested, forms which have proven their value through practical usage.

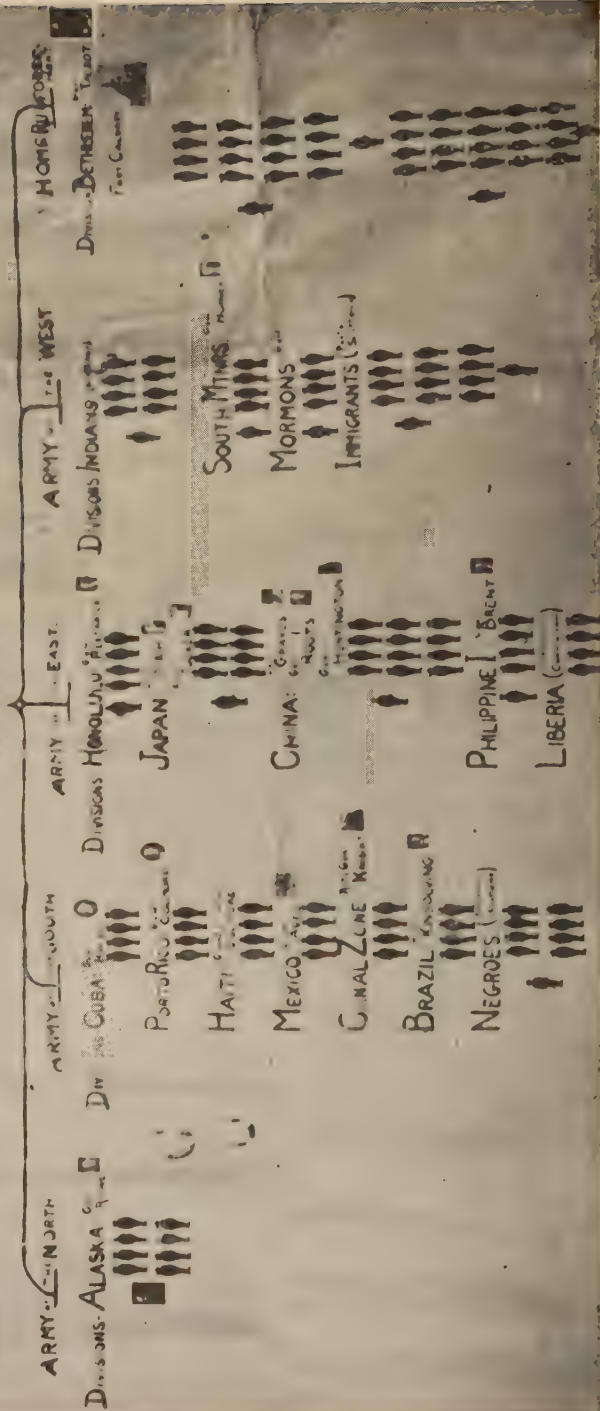
A simple form of chart may be made by grouping a large number of the natives of any given place where the Church is engaged in missionary work around a large blank space. *THE SPIRIT OF MISSIONS* and missionary leaflets will provide plenty of figures and a group from the Church School Service League will be glad to cut them out and mount them on a large sheet of cardboard. The centre of the card is left blank, and on it

WE CHRISTIANS must support the CHURCH'S ARMY

The share of Calvary S.S. is at least \$175.00.

6135² for
Active Service

\$40.00 for
Home Reinforcement



MILITARY CHART, CALVARY CHURCH SCHOOL, WILKES-BARRE, PA.

The Lenten Offering

is scratched the outline of a church (invisible to the children). The chart is then hung in the school room and weekly talks are made on the normal conditions of heathen life, what the Church can do for these people, and how many heathen long for the light and hope that the Church has to offer. The children are told of their privilege to bring the Church and its Message to these people through their money—each dime (or dollar, according to the amount desired to be raised) being used to put a stone or window or door into place in the church, which will be visualized by crayoning it in over the scratched lines when the offering is brought in by the children. In such a chart the windows, doors, etc., may well be drawn first on separate paper and pasted into place as the church grows with the presenting of the children's money.

Another device used successfully in one school was a map of the Western Hemisphere mounted on heavy cardboard with every missionary jurisdiction marked with a large white headed pin. Surrounding the map were candles representing the districts. Throughout the Lenten season when this was used the various phases of the work in the districts were presented and the children gathered their money to bring the Light of Christ into the unworked parts of these districts. At Easter, as the money was received and counted, the candles were gradually lighted, and the raising of the pre-determined quota lighted the complete circle around the map, signifying that the children had done the part assigned to them in carrying the Gospel Light to these districts.

A very successful means of stimulating little children will be found in an empty cardboard box, a long strip of millinery ribbon paper and missionary subjects cut from old copies of THE SPIRIT OF MISSIONS or other sources. The box, about five inches square, should be covered with black

paper, and a slot made through which the paper covered with the missionary pictures can be drawn. The black box represents the world in darkness in which are many people yearning for the Light of Christianity. The Church's Mission is to bring these people out of darkness into the Light of the Gospel, and the part of the children in their offering is to share in the work. The box is kept in view of the children while they are raising the money, as they understand that each dime (or dollar) raised will bring one more person out into the Light, and as the offering is gathered and counted the paper is extended from the box, bringing out as many people as the children's money allows.

The more pretentious charts illustrated herewith explain themselves in large measure. On the military chart the goal set was \$175. Each class chose one or more divisions of the Army and agreed to raise the money necessary to equip the garrisons, each dollar raised being represented by blocking in a soldier. Each teacher was equipped with material on the Church's work in the district chosen by the class, and weekly the amount of money raised by each class was marked on the chart by new soldiers. This chart was most successful in stimulating the children with the result that the offering reached a total of \$225. The pictures of the bishops (generals) had been put on the chart at the start, but the soldiers were blocked in with drawing ink, a stencil having been made so that the outlines could quickly be drawn over and over again.

The "candlestick" chart was made on heavy compo-board coated with wrapping paper. A gilt paper candlestick was set at the bottom centre with a cutout picture of the parish church upon it. The theme was, *the parish is set as a light on a candlestick, to give Light to the world*, the motto chosen, *Send out Thy Light*. A glory

The Lenten Offering

of golden light (crayon) was drawn around the church from which were to emanate rays as the scholar's money gave evidence that the parish Light would shine throughout the world. Each class was assigned a missionary district, and a picture representing each district was placed on the chart at a distance in proportion to the amount of money to be raised for that country. Each teacher was given informational material on her class' field, and the rector based his addresses on the general theme of "Light". Each week the total amount raised was indicated on a thermometer, and as a class raised its full apportionment a ray was crayoned in from the church to the missionary field picture. So great was the interest aroused through this chart that although only \$200 was asked of the school the amount raised was \$350.

The second element, closely allied to the above, is the setting of a definite goal for the school at the start of the campaign, and the use of some means whereby the rate of progress can be judged during the course of the campaign. The principle of setting a definite goal is now generally recognized. To be set a positive task arouses latent interest in the child mind. Boys and girls respond readily to a reasonable task. To raise money for the Church's Mission does not appeal so much as to raise \$100 for the same thing. To run around the block may be healthy exercise for the boy, but it makes it interesting for him to see whether he can do it in five minutes. An approximation by the officers of the school, on the basis of former offerings and the school's present size and ability, of an amount to be raised will be a long step forward toward creating interest in the offering.

More than that may be done. A long campaign must needs be supported by some methods from which the scholars may learn where they

stand. Automobilists soon begin to watch for mileposts on their journeys in order to see just how far they have gone. So in the Church Schools weekly reports of what the scholars have put into the missionary boxes, with these reports collected by a school officer and exhibited on a chart, will aid materially in maintaining a healthy interest and stir up a lagging class or school. If the early weeks of a Lenten offering present a poor showing it is truly an indifferent school that will not speed up and present a perfect score at Easter time.

Simple devices may be used. The most common is a thermometer that registers dollars instead of degrees. It may be homemade, by some of the older boys, from heavy cardboard, lettering ink and red and white tape. Weekly the red part of the tape will be drawn up through a hole in the red-colored bulb to indicate the progress of the offering.

A dial on the order of a clock face but marked for five or ten dollar spaces, with one large black hand, can be used similarly. For a two year comparison the black hand can be fastened at the goal of the first year and a red hand used for the second period.

A rough sketch of the face of a furnace with a large steam gauge at the top may be used, the gauge figures, as in the other charts, representing dollars.

All of these devices, whether simple or in some degree elaborate, are but efforts to make use of the eye-gate as an entrance for suggestions to help in the spread of the Kingdom of God. Every means that offers itself to help us arouse the children to a sense of their responsibility and their privilege in the real Mission of the Church has something of value in it, and we may well lay hold upon such and thank God that He despises not any means which are truly fair, honorable and helpful.



THE FONDA ON THE WAY TO CAMAGUEY

WAITING FOR TRAINS IN CUBA

By Bishop Hulse

COUNTRY visitations in Cuba must be made in the dry season, as the roads are impassable in wet weather. This year the rains continued into the dry season, making the roads difficult all the winter, and the visitation to Camaguey was made under difficult conditions. This is the most thinly settled province in Cuba.

The first place to be visited was La Gloria, 350 miles east of Havana. It took two days to reach there. One night was spent on the train and one night in Ciego de Avila, where we took the train on the new North Coast Railroad at six o'clock in the morning. Many new towns are springing up along the line of this road and we have been asked to hold services in some of them but have been unable to find the men.

We reached the nearest railroad station to La Gloria at two o'clock in the

afternoon and rode the remaining six miles in the mail wagon perched on top of the mail sacks. We went through a very fertile country that a short time before had been a tropical forest. With the coming of the railroad the trees had been cut down and burnt up and then without any further clearing sugar cane had been planted in the midst of the stumps and half-burnt tree trunks. The newly planted fields looked very bleak and desolate as though a forest fire had just swept over them. Where the cane had been planted longer it had grown luxuriantly and concealed the rotting tree trunks beneath. We had heard many stories about the difficulty of harvesting the cane and a glance at these fields showed that they had not been exaggerated.

Sunday at La Gloria was a busy day as it was necessary to have two sets of

Waiting for Trains in Cuba



Sunday School in Camaguey

services, one in English and one in Spanish. Seven services were held in all and I preached three times and made two addresses. The day began with the Holy Communion at seven in the morning. Several came on horseback to this service from Piloto, six miles away. At every service after this the church was crowded. The last service was in English at seven-thirty and all the English-speaking residents of the town came.

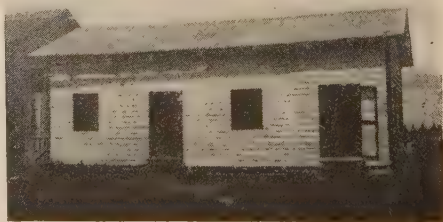
Monday morning we started at sunrise on the forty-mile drive to Camaguey; the first part of the way through the primeval forest, then over the mountains and finally when the sun was at its height over the treeless savannah. The road over the mountains was most interesting. Here nature had carved out a great gap, a natural pass; on one side the rocks towered 800 feet, on the other 500; for two miles the road is very rough and so narrow that it is impossible for wagons to pass each other. Teams going to Camaguey have the right of way in the morning

and those going to La Gloria in the afternoon. The bishop's chariot was springless and the exercise in this part of the road was better than riding horseback. Two visits were made on isolated communicants and arrangements made for regular weekly services during the dry season. For our noonday meal we stopped at the way-side *fonda* shown in the picture, where we had the best coffee in the world.

Camaguey was reached at four o'clock in the afternoon. Here we met the examining chaplains. Mr. McCarthy, our missionary in La Gloria, is a deacon and was to be examined for priest's orders. He passed his examination successfully that evening, so we all felt happy. Tuesday morning he went home again and the bishop and chaplains examined Mr. Berenguer, a young postulant for Holy Orders, who also passed successfully.

Tuesday afternoon I baptized a baby in our little chapel and in the evening had the confirmation service in Spanish. It rained and the attendance was poor; but nothing could dampen the enthusiasm of the children, who all wanted to see what a bishop is like. One little girl in Guantanamo on being introduced to him said, *O El Obispo es un hombre* (Oh, the bishop is a man) in a tone of astonishment.

Wednesday morning we rose at five to take the early train to Manati. This is a big sugar mill sixty miles east of Camaguey and thirty miles from the main line of the railroad. The sugar company has a line of its own from the



The Church in Manati



WHERE WE SPENT THE NIGHT IN CESPEDES

junction up to the mill. When we reached this junction we found the line blocked. There had been a wreck, two men killed and the train would not run that day. Consequently we took an auto which had to go a roundabout way and did not get us to the *centrale* until the middle of the afternoon, too late for breakfast.

We have a flourishing Jamaican congregation here, which uses an old hospital which the company has kindly placed at our disposal. The missionary visits it once a month for the sacraments, when the congregation pays all his expenses, and a layreader has service the other Sundays.

In the afternoon there were three baptisms and in the evening four were confirmed. At this service ninety-six people crowded into the little building and as many more were standing outside. This congregation was familiar with the English Prayer Book and knew part of the service by heart, so they all took part in the responses and all sang the hymns. It was an inspiring service and filled with the spirit

of devotion. Here we found people who believed enough in Christianity to make some sacrifice for it.

After a sleepless night spent in killing mosquitoes we started for the railroad station to be met with the information that there had been another wreck and that all the passenger trains on the road were out of commission. The rest of the morning we spent in hunting up ways of getting back to the main line in time for the daily train. Every automobile seemed out of order and finally in desperation we went to the general manager and asked his help. He courteously gave us permission to go in with the mail on his own automobile. So we got back to Camaguey at half past ten that night.

The missionary in Camaguey has charge of the work in Manati and Céspedes also. Friday we were to go to Céspedes. The train was on time, and we arrived in the early afternoon. We have our own church here, the Kirkpatrick memorial, and we spent the afternoon getting it in shape. Two lay workers had come with us and they

Waiting for Trains in Cuba



How We Came Back From Manati

went out to summon the people. We need a bell here, for few people in these country towns have clocks and everybody depends on bells or whistles. The service here was in Spanish and the people paid close attention and were evidently interested.

The station agent had told us that we could return to Camaguey that night as the train was late, but when we got to the station we found that it was so late that it would not go until morning so we hunted up rooms in a country *posada*. We were roused early the next morning to take the four-thirty train, but when we reached the station we found that it was late and would not arrive until ten. When the sun came up we hunted up something to eat but could find only coffee and milk. At nine o'clock we were informed that the train would arrive at eleven-thirty. At twelve it came!

Waiting for trains is an art that those who travel in Cuba must acquire. The bishop is familiar with the Cespedes station. On his last visit there he had waited from nine in the evening till two in the morning to take the train for Havana. Then he had seen it by moonlight; this time he saw it by sunlight. Then it had been the mosquitoes which had devoured him; this time the fleas descended on him and blazed out a trail as they crept from heel to neck.

Sunday was spent in Camaguey. This is a growing city of 30,000 and the capital of the province. Our services are held in a rented building on a side street. We have three separate congregations: one of Cubans, for whom services are held in Spanish; one of Americans and one of Jamaicans, services for both these being in English. There is also a fine Sunday School in Spanish with an attendance of over seventy. The bishop officiated at all these services and had two baptisms in addition. The last service was for the Jamaicans and, like all those in which they take part, was most enthusiastic.

So ended a most interesting and delightful trip. Especially interesting were the services held for the Jamaicans who are well trained Church people, always ready to do their share not only in conducting the service but in paying the expenses.

In all the work for Jamaicans we have lay-readers who take the regular services leaving the missionaries free to go from place to place and administer the Sacraments. Some of our missionaries have four places under their charge which they visit once a month. All these traveling expenses, and they are heavy, are met by the congregations. In this way the missionary finds that his own efforts are multiplied fourfold.

It was a delightful trip because everywhere the people seemed to need us, and responded to the message the Church brought.

OUR LETTER BOX

Intimate and Informal Messages from the Field

One of the first acts of the Chung Hua Sheng Kung Hui, (Holy Catholic Church of China) was to organize its own Board of Missions. Work was begun in 1912 in the province of Shensi, which lies to the northwest of the district of Hankow. All the work of our Church in this province is under the Chinese Board of Missions and wholly supported by it. Recently the Reverend H. C. Tung was sent from the headquarters in Shanghai to report on the mission in Sianfu. We are privileged to give Mr. Tung's account of his trip in his own words, as told in a letter to a friend.

I AM sure to tell you briefly how as I traveled through this part of the country with a native student and a Chinese teacher to some extent will amuse you. I left Yangchow on the 6th of September, passed Hankow on the 11th, Tsingchow 12th, and Kwan Ing-dong 13th. On the morning of the 14th I launched myself with my companions into the wide, wide, wilderness on two hired mule carts. No sooner we were out of sight of the above mentioned village, both fortunately and unfortunately heavy rain poured down upon us. It was fortunately because we did not suffer from the dust which would be a disturbing factor on our journey, had not the rain blessed us, and it was unfortunate because the carts were not spacious enough to admit the whole of our bodies, so our feet and legs were wet for eight days; and the poor mules were too cunning and obstinate, that they caused so much unnecessary concussions which wounded our Chinese teacher's head quite visibly. Of course we could not put all the blame on the ill treated animals as the roads were so rough and broken, and the carts were very, very clumsy. When we had traveled only fifty *li* we stopped at a poor little village. Our drivers let us into a village inn which you would never dream of. The rooms were made of yellow mud though thatched but leaking at a num-

ber of points. Two mud elevations served as our beds to lodge us for the night. The oil lamp, its flame was no bigger than a big pea, given to us through the courtesy of the inn owner, was welcomed with no little joy because without it we would sit in darkness. When the supper was served we did not know what to do because it consisted of four frightful dishes—hard yellow bread, salt of grayish color, red chilli, and a bowl of dark liquid which they called vinegar. We only ventured to taste the first and the best dish which satisfied our hunger quite well with the addition of a few pieces of Shanghai biscuits which were considered as a luxury to all our visitors. When we were in bed we could not sleep because as our room was neither supplied with windows nor with doors we were constantly fearing the intrusion of wandering mules just outside of our room and night burglars. We passed the first night in prayer and telling Bible stories.

The next morning we continued the journey with our usual cheerfulness though quite tired, and passed similar conditions, which I need not repeat in detail. But as we went along a number of things which happened to us were quite unusual. One of them is that we passed a place called "Tse Soi", the most haunted by bandits, without slightest trouble nor did we lose anything. Then we met three men who were robbed so we helped them with all what we could do to enable them to proceed with us. Later we were overtaken by another cart which suffered the same fate at the same spot. Its inmates shed tears as they told us their dreadful experi-

Our Letter Box

ences. We consoled them and helped them. They followed us and considered us as their leaders. We started with two carts but ended our journey with five carts. In the evening of the 21st we reached Sianfu. I could not tell you how glad we all were when we saw Rev. Mr. P'u, teachers, students and a few Christians and they saw us. I rested the three following days and made a general survey of the field, which convinces me that we need workers, both men and women, money and buildings, in all lines of work. Of course we could not get all at once. But we believe Our Lord will give us in some mysterious ways.

Now let me tell you a few things more so you may understand our situation more clearly. On one hand now we have two priests, four teachers for boys' school, a catechist and a woman catechist and a teacher for a free day school, and on the other hand we have forty baptized Christians including the staff of workers and two classes of enquirers, about twenty in each, twenty-eight girls in the girls' school, and eighty-nine boys in the boys' school. Our school is known as the best institution in this part of China, so our friends and patrons are willing to help in the building of a dormitory.

We have also started work among southern villages outside the city. The farmers are very hospitable and friendly to us. God has opened the way for us towards that direction, but we are in urgent need of another catechist.

Since the mill corporation in LaGrange, Georgia, took over our settlement and hospital work some apprehension has been felt lest the entire work of our Church in LaGrange and neighborhood should be abandoned. To correct this impression the Reverend J. W. Fulford has addressed a letter to the friends of the mission in which he says:

WE have two splendid churches here about a mile apart and congregations of loyal people. We cannot think of deserting them. There are two mill villages around each of

the mission churches. The Hillside and Spinning Mill villages surround the church of the Holy Comforter, while the Unity Cotton Mill and Elm City Mill villages surround the church of the Good Shepherd. There are from six to seven thousand people in these four villages, which constitute my parish. The community has some fine social agencies with which we are cooperating in every way we can. We have two women workers—the best in the Church, I am sure—who are registered nurses as well as trained Church workers. We have two services and a session of the Church School in each of our churches every Sunday.

The Church School is extended to five days of the week through the kindergarten and to two days of the week through our instruction class of boys and girls in the higher courses. We use the *Christian Nurture Series*. We have a teacher training class that meets weekly, a Girl's Friendly, a Woman's Auxiliary, a chapter of the Brotherhood of Saint Andrew, all meeting weekly. We have two confirmation lectures each week.

The results justify us in believing that we have the correct idea for our work. The good feeling towards us in the community, the growing interest of the people, their hunger for just the thing the Church alone can supply, the splendid confirmation class of seventeen on the First Sunday in Lent, the twenty-seven persons we baptized and received into the Church Quinquagesima Sunday, cannot be told in any report. One family who had been under instruction moved away to a town twenty miles below us. The man of the family had been one of the Church's bitterest enemies, like Saint Paul before his conversion. But a friend of the Church got him to come to a service. He has been coming ever since. He and his wife came up for confirmation, driving forty miles for the privilege of witnessing to their faith.

NEWS AND NOTES

A CABLE from Japan was received at the Church Missions House on March sixth announcing the death of the widow of the Reverend Edward R. Woodman. Mrs. Woodman accompanied her husband to Japan in 1880 on his appointment to the mission, and was always a devoted co-worker with him. Mr. Woodman died in 1909.



THE Church in Cuba has just been presented with a lot in the suburbs of Cienfuegos. No conditions were attached to the gift and all expenses of transfer were paid by the donor. The work in Cienfuegos has been greatly hampered by the lack of suitable buildings. Now that the land is in hand Bishop Hulse hopes that the church will become a possibility.



A PICTURESQUE figure is removed from the Honolulu mission by the death on February 20th in her ninety-second year of Sister Beatrice. She was the elder of the two remaining Sisters of the group which came out from England more than fifty years ago to open the school for Hawaiian girls now known as Saint Andrew's Priory. Sister Beatrice retired from active service some years ago but with Sister Albertine she occupied a cottage on the grounds of the Priory. Many generations of Hawaiian girls have reason to hold her in affectionate remembrance.



LAMAR, Colorado, is a city of over four thousand population situated in the valley of the Arkansas river. There is no Episcopal church, but through the loyalty of a little band of devoted lay workers who have formed themselves into a guild, Saint Paul's Mission is kept alive. It is now the owner of a building site in a good part of the city and is endeavoring to secure

sufficient money to build. Services which are held by a clergyman who comes from a long distance twice a month have to be conducted in the courtroom, a very undesirable place but all that can be had. There is no Sunday School for want of a place to meet. The guild meetings are held at the homes of the members. With all these handicaps the Church people of Lamar are untiring in their efforts and hope some day to have a church.



THE programmes of the Summer Schools of the Second Province are well-balanced and interesting. The Princeton school will be held June 27-July 8, with Bishop Matthews as president. The departments of Religious Education, Missions and Social Service of the Presiding Bishop and Council offer courses in their subjects and methods. Mrs. George Biller, Organization Secretary of the Woman's Auxiliary, will have a class on Life Work. There will be training classes for associates and members of the Girls' Friendly Society and for workers in the Church Mission of Help, a class for juniors on Personal Religion conducted by President Bell of Saint Stephen's College and a week-end conference for the Brotherhood of Saint Andrew.

The Geneva school will be in session July 11-22, with Bishop Stearly as president and pastor. Bishop Brent will conduct the general Bible Hour. The rest of the programme is very similar to that of the Princeton school, though not identical. Those who contemplate attending may be sure that at either school they will find something of vital importance to them if they are interested in the life of the Church. Details as to terms, accommodations, etc., may be procured from the secretary, Mrs. Gerald H. Lewis, Saint Andrew's Rectory, Beacon, N. Y.

THE ninth anniversary of the founding of the Chinese Republic was fittingly observed by Mahan School, Yangchow. The little church was packed in the morning, the Reverend S. C. Kno preaching a fine, patriotic sermon. In the afternoon the boys decided that they would send half the money they had planned to spend on their outing for the relief of the famine sufferers in the north.

Two appeals have recently come to Mr. Ancell to establish missions and schools similar to those at Yanchow in neighboring communities. From Paoying the Commissioner of Education came down in person to plead for help. "What are the young men of America thinking of," says Mr. Ancell, "to let such opportunities as this pass? I shall send a young Chinese man to Paoying, for something has to be done if we would not confess ourselves unworthy of the responsibility that has devolved upon us."



THE business office of THE SPIRIT OF MISSIONS is in need of copies of the March issue. To avoid unnecessary expense in these days of the high cost of printing the amount necessary to fill orders is calculated pretty closely. Numbers of new subscriptions received after the March edition was off the press could not be filled. We should be grateful if any of our subscribers who have copies to spare would send them to us.



UNDER date of January fourth, 1921, the Department of Commerce has issued Department Circular No. 251 (seventh edition) which deals with the laws and regulations for the protection of the fisheries of Alaska. This circular may be had by addressing the Bureau of Fisheries, Department of Commerce, Washington, D. C. Some further details with reference to this matter will be found on the editorial pages of this issue.

DURING his visit to the Alaskan Mission in 1917, Dr. Wood was impressed with the heavy burden placed upon women in Alaska, especially those in the interior, by the requirement that the first and all succeeding terms of service should be five years. The isolation, the loneliness, the remoteness, in most instances, from medical care, are serious considerations. After conference with Bishop Rowe and others familiar with conditions in Alaska, it has been determined to fix the term of continuous service in that country, for both men and women, at four years.



MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

It is hoped that, so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the Department of Missions are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York City.

When no address is given, requests for the services of the speakers should be addressed to Dr. John W. Wood, 281 Fourth Avenue, New York City.

ALASKA

The Reverend E. P. Ziegler.
The Reverend Guy D. Christian.

CHINA

The Reverend Lloyd R. Craighill.
The Reverend John Magee.
Miss Alice Gregg.
Dr. S. V. Chu.
The Reverend Y. Y. Tsu, Ph.D.
The Reverend C. F. McRae.

HONOLULU

The Reverend Y. T. Kong.

JAPAN

The Reverend W. J. Cuthbert.
The Reverend P. K. Goto.
Miss Irene P. Mann.
The Reverend Norman S. Binsted.
The Reverend F. C. Meredith.

PHILIPPINE ISLANDS

Mrs. A. B. Parson.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

WE are just in receipt of a letter from the Reverend Conrad H. Goodwin, rector of Zion Church, Charles Town, West Virginia, which we are anxious to share with the Church generally. Some of his specific questions we are unable to answer because of lack of data, but the efficient manner in which the group organization has been carried out in his parish and the cordial response with which his parishioners have met their opportunity will be of the greatest encouragement to all. We shall welcome any details from other parishes along these lines.

Zion Episcopal Church paid its quota in full to the Nation-Wide Campaign in 1920—the quota being \$3,095. Because many parishes and dioceses are half-hearted about their quotas, and because it seemed good to encourage Zion congregation in larger stewardship and an abler sense of mission, the rector has gotten the vestry to guarantee for 1921 an increase of 17 per cent in our quota, making it \$3,750. Can you tell me how many congregations have increased their quota by their own request, 17 per cent over and beyond the 1920 quota actually paid in, and have guaranteed that the 1921 quota will be paid in full?

Besides weekly group meetings for missionary information and prayer last autumn during the Nation-Wide Campaign, and a monthly meeting in the homes between that time and Lent, we now, during the six weeks of Lent, are *meeting in fifteen homes in the parish every week for missionary, intercession and study of the Survey*, the groups being gathered together by captains and led by prayer leaders and information men, so that each group has three leaders. Every week the rector instructs these forty-five Nation-Wide Campaign officers in the prayer and study for that week in their groups. The executive committee of three majors sees to the personnel, advertising and assignments. The captains are the permanent leaders of their groups. The prayer leaders and information men serve the different groups in rotation, a plan which proves advantageous in many ways. Of this

band of forty-five officers, almost half are men. Last autumn a dozen of these men gave brief talks in church on the Nation-Wide Campaign. There are now in use for our Lenten study one hundred copies of the *Survey*, and we have an actual weekly attendance (which does not mean enrollment) of one hundred and seventy-five persons.

For the encouragement of ourselves and of others, will you kindly tell me how many parishes of which you have record excel this effort of Zion Church, (a) in number of *Surveys* regularly studied, (b) number in regular attendance, and (c) number of officers in permanent Nation-Wide Campaign organization?

This parish has responded to the challenge of the seemingly impossible and has shown once more that all things are possible when we make use of the inexhaustible power of the Holy Spirit. Their programme also shows the possibility of a proper balance between *knowledge, prayer, and a sense of personal responsibility* for the carrying forward of our Father's business shown through the giving of time, of service, and of means. More than one-third of the communicants of this parish devoted some portion of their time to the study of the Church's Mission as set forth in the *Survey*.

Our experience has been that wherever the rector of a parish assumes leadership the people willingly follow. The increasing number of rectors who see in the co-operative study of the Church's problems and opportunities, whether parochial or national, the first step toward the solution of those problems and the meeting of those opportunities, is one of the most hopeful signs of the time when "drives" shall be no more and the work of the Church will result from the outpouring of our hearts in *understanding* love.

E. E. PIPER.

WORK AMONG THE FOREIGN-BORN

Department of Missions

The Reverend Thomas Burgess, Secretary

THE Church Extension Society of Rochester, N. Y., is doing exemplary work among Italians. The fundamental principles emphasized in the pamphlet *How to Teach the Foreign-Born* are being splendidly exemplified. A large colony of Italians lived within the parish limits of one of the "downtown" churches. Hundreds of children were quite neglected. The city missionary who knew the district well determined to initiate some work among the children that would eventually touch the whole colony. Having secured the use of the parish house from the rector of the church, he sent out invitations to about a hundred Italian boys to form a gymnastic club. The ready response almost flooded the parish house with eager young Italians and quite overwhelmed the two young Y. M. C. A. leaders who were chosen to put them into shape. Out of the group has grown a well-organized club commanding great interest among the boys.

Social work was not enough. Only a very few of the boys were attending church. Yet, to start a Sunday School with the whole group at once would have been too difficult. Ten of the boys who showed the greatest leadership were therefore invited to meet Sunday afternoon under the direction of the city missionary's clerical assistant for talks on patriotic and religious subjects. To increase the interest of Americans and to bring each of these young Italians into closer contact with representative native-born youths, ten young communicants of the Church were asked to act as Big Brothers to their young Italian neighbors. The duty of each one of the Big Brothers was to make a friend of one particular

Italian boy, cultivate the acquaintance of his parents and school teacher and also to join them on Sunday afternoon to share their fellowship and the instruction.

The next step was to select certain capable women as friendly visitors to call upon the parents of the other boys. When fall comes a Sunday School will be started to which all of the boys will be invited. The presence of ten boys who already have come under the influence of the Church and the nucleus of Americans who have through experience learned to understand the Italians will supply the necessary leadership for the larger move.

It has worked out successfully in Rochester. Try it in your parish and let us know the results.

THE Girls' Friendly Society is doing its bit for the foreigners in Cincinnati. News has just been received concerning a movement which began very simply when the girls of the G. F. S. went to the "American House", a settlement in the foreign section, to give before the foreigners there a play which they had originally put on for one of their own meetings. The experiment was so successful that they are planning regularly for the various chapters in turn to provide the programme of entertainment at regular Saturday night meetings once a month at this center.

The Girls' Friendly Society has a large work before it with the foreign girl. The daughters of the Old World need careful training in the ideals of American women. The society is admirably adapted to give this training along with that love and holiness which is characteristic of religion.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

WEEKDAY RELIGIOUS EDUCATION

“JOHNNIE”, said the teacher, “this sentence says, ‘Roosevelt was a great leader’. What do you mean by leader?” To which Johnnie replied, “He’s the guy that knows where he’s goin’ and keeps ahead of the gang to show dem de way.”

Shakespeare might have phrased the answer in more elegant language, scarcely more accurately.

To our Church has fallen the responsibility for leadership in the work of securing “more time for the children to live the Christian ideals”. That our brethren have been eager to follow and how well they have learned the lesson is shown in the following excerpts. They are quoted by permission from the bulletin put forth by the Baptist Publication Society, written by Dr. Thomas S. Young, D.D., who has worked most cordially with this Department in both New York and Philadelphia. It is entitled *Weekday Religious Education. A Survey of the Situation*. It is good reading, but should not be attempted if heart action is weak.

Results of Observations

We have had the privilege during the past few weeks of visiting the outstanding schools in weekday religious education, and it is our purpose to present the facts we have gathered from these schools in such a way that they may be of practical value to places seriously considering inaugurating this work.

Types of Schools

From the standpoint of supervision there are three very distinct types of schools in operation. They may be described as the denominational school, the denominational

community school and the interdenominational community school.

Type 1. The denominational school is one which is fostered by either a single church or a number of churches of the same denomination. The curriculum of this school is one that is directly correlated with the course of study presented in that particular Sunday School, but being sufficiently broad in its scope to take in much more material of a purely denominational character than is considered in the Sunday session of the Church School. There are very distinct values in this form of school. One of the most important factors in this whole movement is that of a sense of responsibility in the minds of members of co-operating churches. Where the school is a denominational school this responsibility is almost a certainty. It is very evident further that the greater opportunity resulting from the increased amount of time in the Sunday School and the weekday school for exhaustive study of material being presented is outstanding. It also makes certain that the Sunday School will keep pace in its advancement with the work being done during the week. Teachers in this denominational school are very likely to be members of the denomination, and therefore have a sense of moral responsibility for bringing pupils to a definite decision for a Christian life. This type of school will cost slightly more than either of the other types because it necessitates a larger corps of teachers for the same number of pupils, but we believe the advantages are worthy of largest consideration. *The Episcopal Church is perhaps doing the most outstanding work in connection with this first type of school.* They have succeeded in securing for a number of school boards in some of our large cities permission for children to be excused for one hour each week for religious education. Of course, what they have succeeded in getting for themselves they have secured equally for any other denomination which sees fit to undertake the work. Other schools of this type are being conducted entirely outside the public school periods, *which we believe is a decided loss.*

Type 2. The denominational community school is practically the same as type one except that the movement is a community movement instead of one denomination. This type may be found in Cuyahoga Falls, Ohio, and Batavia, Illinois. The decided advantage in this community cooperation is seen in that it avoids all clash with our Roman Catholic, Jewish and other friends who may be unwilling to have part in a school in which they cannot determine the curriculum. At Batavia, Illinois, the Roman Catholics are carrying on a school of this type with an enrolment of two hundred pupils. A Lutheran church has a school, in this same place, of over three hundred enrolment. Each of the other denominations within the city is carrying on its own school and is reaping excellent results. Neither Cuyahoga Falls, Ohio, or Batavia, Illinois, is making the fullest use of community organization in connection with these denominational schools. *In each place a large measure of credit for the movement is due to the enthusiasm and devotion of the superintendent of public schools.* What has been said concerning the matter of curriculum in the denominational school is just as true in connection with the community denominational school.

Type 3. The third type of school is that of the interdenominational community school. This type selects the church that is most conveniently located to each of the public schools regardless of its denomination, providing the building is at all satisfactory in its arrangement and equipment for real religious educational work. Within these buildings the children from the nearby public schools gather irrespective of denominations. A curriculum is used in which peculiar denominational doctrines are omitted and only those things presented which are common to Protestant denominations. There are many things of great advantage in this interdenominational community school type. We find in many instances that both Roman Catholics and Jews are permitting their children to attend. It is altogether possible, where the community school is carried on, for any special people who may desire to establish a denominational school to avail themselves of that privilege, and a few are doing it. None of the schools visited is circumscribing its curriculum to make it satisfactory to Jews and Roman Catholics. Care is taken to avoid needless offense. With a few exceptions the community schools as well as the denominational types are holding their sessions in church buildings, and there seems to be a general opinion that this is not only the thing that is necessary at the present time, but it is emphatically desirable.

Time

One of the outstanding matters of interest and importance in this whole discussion is the question of when the school shall be held. With the feeling in many places that it would be very difficult to secure any portion of time from the school boards, workers have accepted without question the necessity of arranging the schools for time aside from the public school period. The most desirable time will be that secured either in part or wholly from the public school day. The pupil considers the attendance upon the public school as his *peculiar business during this period of his life*. What is desired is that we shall not only have a satisfactory time, but that the attitude of mind of pupils shall be such as to dignify the particular line of work presented. This is the very thing that is secured for religious education through public school time. *Perhaps we should add at this point that none of the schools visited has any organic relation with the public school system.* It is true that in practically every place the attitude of the public school toward the religious education is that of cordial cooperation. In the use of public school time we have a variety of examples. The last period on one or more days a week is perhaps the simplest plan and the most readily granted by many school boards. A number of places are giving an entire day each week, dividing it into four periods, permitting one group to be excused each period. This is a decided advantage where pastors undertake to do much of the work. In still other places the plan of a day divided into four periods is followed, but instead of being granted all on one day the periods are granted for different days of the week.

Teacher Supply

The question that appears on the surface to be the most difficult to solve is that of the source of teacher supply. We are convinced that the developments of the next few years will show this to be an easy matter. Thought thus far has turned very largely to individuals now engaged in the public school system. Where these persons are religiously, as well as educationally, prepared, they give us our finest supply, but when we face the fact that the public school is to-day hampered because of lack of teachers, are we justified in supplying the needs of the week-day religious educational schools from this source? On the other hand, we have a source of supply which apparently has been almost wholly overlooked. In practically every church there are enough individuals in the membership who have been within recent years teachers in our public schools to more than supply all demands for the immediate future. Many of these ex-

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teachers are so situated that *home duties make it impossible for them to give time to this work*. If a small remuneration can be provided it makes it possible for such persons to so adjust home conditions as to give time for a brief course in special preparation for this new line of teaching, and then to give the necessary time for teaching in both the Sunday and weekday session of our Church Schools. Naturally, there will be those who will insist that we must not lose the voluntary spirit in connection with the religious teaching service, such as we are now enjoying in our Sunday Schools. We are glad to agree that the voluntary spirit is of tremendous value; but on the other hand many persons who have been willing to volunteer have been unable to do so because of home conditions. What we are proposing would not be in any way a remuneration for service rendered, but a sufficient amount only to make possible readjustments of home conditions to relieve the individual for a few hours each week.

A second though limited source of teacher supply will be found in the pastors of the churches. We are convinced, however, that as the pastors see the value of these schools they will become *enthusiastic leaders*.

Finance

The question of finance is one that causes many places to hesitate to even consider the matter of weekday religious education. Even the most expensive plan now in operation is not costing the community what the parochial schools of the Roman Catholics have been costing their constituency from time immemorial. When we recognize the fact that our Roman Catholic friends are surely less able financially to support this expense and that it is largely used to substitute a course in secular education for that provided by the public schools, we should recognize that what is now being proposed by the Protestant forces is from a financial standpoint insignificant and wholly reasonable. Not only is this true, but the results which will accrue to the churches in a comparatively short time will be of such a character that the expense will be a matter of small moment.

Dangers

There are dangers in connection with weekday religious education as we are now conducting it. It is possible to secure teachers who may have no adequate conception of the supreme objective, the development of Christian personality. It may become a very easy thing to make the acquiring of knowledge the outstanding objective. We are glad to say that not in a single case have we found this true in schools visited. Without any exception, every teacher whom

we had the privilege of meeting personally showed in a very clear and unmistakable way an earnest desire for this development of Christian character, rather than simply acquisition of knowledge.

Some Advantages

There are three advantages that are making themselves very evident in the weekday schools operating on full or part time granted by public schools. The first one is the new dignity with which the study of the Bible and religious subjects is invested in the eyes of both the pupils and teachers. A second advantage is the new interest manifested by pupils of the Sunday School who are in the weekday session. The third advantage is the real advancement that has been made by pupils in religious knowledge.

Situation in New York City

A number of the outstanding religious and public school people of New York City, and members of the secretarial forces of the various denominations, have been at work for some time in connection with the New York situation in formulating a statement that might serve as a platform for New York and which may be suggestive for other places. It is as follows:

Suggested Platform

We hold these facts to be self-evident.

1. Upon the home must primarily rest the responsibility for religious instruction and training.

2. The public school came into existence to assist the home and the state in the interests of the child.

3. When the home and the school are unable to give the child a necessary life equipment, the need of which they mutually agree upon, cooperation is necessary.

4. By cooperation, we mean that the public school authorities shall assign to the pupils upon the definite request of the child's parent or guardian, a portion of his school time to be given up to religious instruction at such time as shall be mutually agreed upon by the parent and school authorities, and at such place as may be indicated by the parent.

5. The importance of securing school time is to emphasize in the eyes of the child that religion is part of his daily "business" and an opportunity for larger self-expression.

BE IT THEREFORE RESOLVED:
That this statement be considered as a platform on which the representatives of the various denominational committees

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shall stand unitedly in hearings arranged by the board of education.

RESOLVED: That this platform be suggested to the various denominational committees as the basis of their promotion of weekday schools.

Curriculum

The curricula for schools of types one and two are such as may be provided by the denominations represented. It is understood that the following denominations are now engaged in providing material for these curricula: Presbyterian, Methodist, Congregational and Baptist. The Episcopal Church is using its *Christian Nurture Course* without additions.

We have quoted freely from the bulletin for it is in itself a challenge to us to consider whether we do know where we want to go and whether we can keep ahead of others and show them the way. In fourteen cities in eight states some one of these types is being successfully tried. The most recent is Somerville, New Jersey.

The following newspaper clipping is of interest:

Seven schools for weekday religious instruction are in session every Wednesday in Somerville from 11 to 12 o'clock. These schools were organized under the direction of a Council of Religious Education composed of the ministers and lay representatives of all the churches of the borough. They have been in operation now since November 1, and their success has attracted the attention of educators and churches in many places.

The children proceed to the churches under the care of a monitor appointed by the school authorities. In the church schools a record is kept of those in attendance which is sent to the office of the Supervising Principal of the school, where they are checked up to see that no pupils are absent without excuse.

In most cases the pastors themselves are teaching, assisted by men and women of their congregation. There are schools in the Roman Catholic, Jewish, First Reformed, Second Reformed, Baptist, Episcopal and Methodist churches.

Up to this time nothing has been said of the child in whose interest and for whose benefit the various communions are projecting this unique plan. The following bit of human in-

terest was a direct result of intensive study of *Course VI*, of the *Christian Nurture Series*, upon a child, aged nine, who caught fire from the story of Bishop Rowe of Alaska. He went home and, unsupervised and without suggestion, wrote this letter to the bishop:

Dear Bishop Rowe:

My name's Christopher. In Sunday School class we studied about you, and how you get ready for the trip to Alaska each year. It was very interesting indeed. Especially about the dogs eating up the paper mite boxes. That was funny. It seems to be a great privilege to the boys in my class to be able to write to the Bishop of Alaska, and it is. Would the people out in Dr. Driggs' place like some good magazines? Our class would be glad to send you some. When are you going to Alaska? Father is the minister of ——— Church, Michigan.

I was nine years old Oct. 31, 1920. There are over 400 girls and boys in our Church School. By this time you are practising as usual for the trip to Alaska. My godfather is a missionary out in South Dakota and my grandfather, whom I am named after, is a clergyman out in Texas. We have in the Church 1,100 communicants. Is Point Hope anywhere near the North Pole? My Sunday School teacher says Circle City is the first stop you make. It must be lonely on your trip. Do you not get tired of canned fruits and vegetables. How long do you stay at each place? Archdeacon Stuck was a good missionary, and a faithful soldier of Jesus Christ, wasn't he? He was a great loss to Alaska. I am sending you a picture of the Archdeacon and you. The title of the picture is "Over the Snowdrifts." I put an X over the picture of you. Much love.

Enough certainly has been shown to clearly place the responsibility of this leadership upon us. There is sufficient precedent to warrant investigation and sufficient experience to guide rector and community in the adapting of past experience in weekday religious instruction to local needs. The Department is ready to assist by advice and suggestion when called upon and is in touch with all phases of the problem.

If the Christian ideals are to be in any measure realized, more time must be given to the child to live them, and the best time is the school time.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

MOVING PICTURES

Suggestions as to Their Regulation

EVER since I began the work in this office there have come to me complaints about moving pictures and suggestions for the establishment of censorship, both in our various states and also by the Federal Government. I have gone into the whole matter very thoroughly and come to some definite conclusions.

First, we must realize that moving pictures are not made primarily for children. From careful records it has been established that not more than from fifteen to twenty per cent of the people who go to the movies are children. We have no right then with the moving pictures to take a position particularly different from the position we take in regard to the theatre. We do not think of Mrs. Fiske or Miss Anglin playing primarily to children. In the same way we must not think of moving pictures as being presented primarily to an audience of children. We do not take children to the theatre without some knowledge of the play nor do we let children go by themselves to the theatre. The same principles apply to the moving pictures. We see then that any regulation of the moving pictures must be carried through from the point of view of the adult audience. Indeed I am informed there is a law on the statute books of the state of New York forbidding minors to attend moving pictures without being accompanied by a parent or guardian. One of the great moving picture magnates,

I am credibly informed, never allows his two children to go to the moving pictures without his own personal knowledge of the contents of the reels. He insists that either he or their mother accompany them when they go to see moving pictures.

Now a Board of Censors is a very simple method. It is a method, however, that many of us hesitate to accept. Moving pictures are today a possible method of propaganda, and censorship of them comes very near censorship of free speech. I know personally of a moving picture which criticises the police organization of our cities. Because of this criticism the owners have been unable to present this picture in a number of the largest cities of our country because the mayor and police are in these cities a board of censors.

Further we must realize that the moving picture business is heavily commercialized. There is an enormous amount of money invested. Fortunes are being made. Now a Board of Censors, whether state or federal, is a political board. It lies in the appointment of the governor or the President. One would question *a priori* the possibility of maintaining a censorship at the standard of the best citizen. There would be continual pressure both from certain types of moving picture manufacturers and also from a certain group of the public, charging false ideals in censorship. This would require much courage on the part of the

censors with the continual danger of removal under pressure by the appointing power.

We see this trouble already appearing in the Board of Censors in the state of Pennsylvania. There the one member of the Board who was satisfactory to the public-minded people of the state and who, I am informed, did most to insist upon cuts in the moving picture films, was removed from the Board by the governor and a man of quite different antecedents put in his place. We have four states in which there are Boards of Censorship.

One feels quite certain, moreover, that state censorship is an expensive method. If we must have censorship a federal board would be far less expensive and, since the pictures have their distribution ordinarily throughout the country, would be quite as successful as the state boards.

But is there not a better way? We have already in New York a National Board of Review which is an organization supported by the motion picture people themselves. While it is supported by the moving picture people the men and women who make the criticisms are drawn from public spirited citizens. The National Board of Review was established originally by the People's Institute and is still affiliated with it. It is self-governing in all particulars. The general committee chosen from this membership by the members themselves establishes and enforces standards and rules of procedure. It elects its own officers and selects its own staff. It permits no vote on any picture by anyone even remotely connected with the film industry. This general committee elects members to the review committee. This review committee deals directly with the motion picture output. It is comprised of upwards of one hundred men and women representing many phases of social contact and activity and having no connection with the motion picture industry. Because of their

active interest in the welfare of the community they are willing to share in the task of review without compensation. The review committee is divided into sections meeting regularly each week. It passes, prior to release for exhibitions, more than 99 per cent of the photoplays shown in the United States. A large part of the revenue is derived from a flat rate per reel which is charged the industry for the review of all pictures submitted, without regard to resulting action. This means of course that the effectiveness of its decisions is ultimately dependent on the willingness of the producers to abide by them.

Many of us feel that this National Board, however good its intentions, is certainly not maintaining the moral standards most of us desire. I certainly have seen moving pictures that were indecent and immoral; one I know was passed by the Board of Review. If the others were not passed by the National Board they certainly made very clear that the National Board is not covering the field as it should. I hope that we may be able to work out some satisfactory plan by which all organizations of Christians in our country can, in the name of Christianity and with the power of united Christian opinion, establish some sort of review of pictures that will express the moral ideals of Christianity in the United States.

Working in association with the social service commissions of other religious organizations we have united in asking the Russell Sage Foundation to make a very careful survey of the condition of moving pictures and state censorship laws and to bring its findings before our representatives. As soon as this report is presented we shall complete our plans to give our Christian people the protection they desire. Both the report and the plans will be presented by the Department of Christian Social Service to the people of the Church.



ENTRANCE TO McLAREN HALL, MILWAUKEE-DOWNER COLLEGE

NATIONAL CONFERENCE

IT is a great pleasure that the executive committee of the National Conference for Social Service Workers of the Episcopal Church can finally make the announcement that the trustees and president of Milwaukee-Downer College, Milwaukee, have been kind enough to give us the use of two of the college buildings for the conference. The only way that we could arrange to open up the college was to make a contract promising one hundred men and sixty women for the period of the ten days, that is, not only for our own conference which extends from Monday to Thursday, but also for the National Conference of Social Work which begins on Wednesday evening and extends through the following Wednesday, June twenty-second to twenty-ninth. We are, therefore, asking everyone who plans to attend our conference to inform the secretary, the Reverend Charles N. Lathrop, 281 Fourth Avenue, New York, N. Y., in order that reservations may be made. Charges will be \$3.00 a day per person for room with two beds, with

breakfast; \$3.50 a day for single room with breakfast. It is hoped that for Tuesday and Wednesday we can plan to have our luncheons and dinners in the college until the beginning of the National Conference.

The National Conference for Social Service Workers of the Episcopal Church has arranged the following programme: The conference will open at three o'clock on Monday afternoon, June twentieth, with a reception. There will be opportunity at this time for meetings of committees on special activities and also of those who have been appointed to prepare papers. The first regular meeting will be held on Monday evening at eight o'clock. Temporary officers will be chosen and the plans and purposes of the conferences presented. At eight-thirty there will be a paper on the *Relation of Church Institutions to the Diocesan Authorities*, followed by another on the subject, *What Relation Ought the Social Service Work of Our Church to Bear to the Work of Other Christian Bodies?* by Mr. John M. Glenn, direc-

Department of Christian Social Service

tor of the Russell Sage Foundation, New York City.

On Tuesday morning, June twenty-first, at ten o'clock, *The Scope and Work of the Social Service Commissions* will be the general subject. First, six of the social service commissions will tell us what they are doing. Canada, New York, Connecticut, Pennsylvania, Chicago and California have been asked to present ten-minute reports. Next will come the question, *What Should They Do?*, a paper presented by a committee of which the Reverend C. K. Gilbert, secretary of the Social Service Commission of the diocese of New York, is chairman, to be followed by discussion. Tuesday afternoon the subject will be *The Church's Relation to the Dependent Defective Delinquent*, starting off with the question, *What Contribution Should the Church Make?* followed by three short papers on *What Part of This Field Does the Church Cover?* (a) *For the Child*—Miss Katharine P. Hewins, general secretary of the Church Home Society of Boston; (b) *For the Wayward and Delinquent Girl*—Mrs. John M. Glenn, president of the National Council, Church Mission of Help; (c) *In City Mission Work*—Reverend L. E. Sunderland, superintendent of the City Mission Society, New York City, to be followed by discussion. Tuesday evening there will be a devotional service in preparation for a Corporate Communion, Bishop Brent being the leader.

On Wednesday morning at seven-thirty will be the Corporate Communion. At ten o'clock the conference meets to discuss how we can make social service an effective part of parish activities, a paper presented by the Reverend Samuel Tyler, D.D., as a result of his own work and a committee of his choosing, followed by discussion. Then there will be a short paper on the question, *Is There One Definite Work the Social Service Commissions of the Dioceses of the Country Can*

Undertake? On Wednesday afternoon will come the question, *Are the Social Service Commissions Responsible to Express the Conscience of the Church in Important Public Questions?*, followed by final action for permanent organization. Thursday afternoon we will have two papers on *The Church Service League and Christian Social Service*, one taking up the Woman's Auxiliary and the other the Girls' Friendly and Christian Social Service, and also a paper on *The Brotherhood of Saint Andrew and Christian Social Service*.

On Wednesday evening begins the great National Conference of Social Work. A great wealth of interesting material is offered. The conference is made up of ten divisions which meet every morning in their separate places for papers and discussion. In the evening there are general sessions with men and women of national prominence as speakers. It is interesting to note that Bishop Charles H. Brent of Western New York will preach the conference sermon on Sunday afternoon, June the twenty-sixth. Other subjects of interest will be: on June the twenty-fourth *The Social Case Work Viewpoint in Law* by Professor J. H. Wigmore, dean of the College of Law, Northwestern University; on June the twenty-sixth, *Community Organizations and Our National Life* by Raymond Fosdick; on June the twenty-seventh, two addresses, (1) *What's on the Worker's Mind?* by Mr. Whitling Williams, Cleveland, Ohio, and (2) *Organizing Immigrant and Unskilled Labor* by Mr. Sidney Hillman, president, Amalgamated Clothing Workers of America; on June twenty-eighth, Conference dinner with an address by Miss Julia Lathrop, chief of the Children's Bureau, United States Department of Labor, on *Our Nation's Obligation to Her Children*. These subjects and speakers are only samples of the interesting week that is in store for us.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

THE RESERVE DEPOSITS

IN the report of the treasurer, made at the last meeting of the Council and published in the March issue of THE SPIRIT OF MISSIONS, one of the items was "Reserve Deposit Cash in

Use, \$330,000", and another, "Borrowed against securities in Reserve Deposit Account, \$293,000". These Reserve Deposit Accounts are made up as follows:

Domestic Missions Reserve.....	\$ 19,500.00
Foreign Missions Reserve.....	20,912.50
Ann Eliza Tweddle Deposit.....	68,708.31
W. M. B. Fund.....	125,000.00
Gift of a Friend in Diocese of New York.....	7,500.00
E. A. Goldsborough Gift.....	160,174.43
Bessie Moorhead Thomas Memorial Fund.....	64,563.76
Gift George C. Thomas.....	50,000.00
Alice Lacy Bequest.....	1,500.00
Mary R. King Reserve.....	211,950.00
Cleveland Keith Fund.....	12,189.48
Anna Blanchard Memorial Fund.....	50,000.00
	<hr/>
	\$737,998.48

In the table given above, the accounts are listed at book value, irrespective of whether they are in cash or securities.

These Reserve Deposit Accounts have been accumulated from time to time as a result of bequests to the Society with the specific instruction that the securities or cash be held in trust and the income therefrom applied to current expenses. It was provided in these instructions that the principal of these funds could be used temporarily by the Society to tide over periods in which the income of the Society was temporarily reduced due to the fact that so many parochial treasurers do not remit missionary funds regularly. The Society has always suffered from inadequate revenue during the first part of each year and these funds are provided to

make up this temporary deficiency. It is stipulated that money thus used should be returned by the end of the fiscal year or as soon thereafter as possible, except in the case of one fund in which the time is specified definitely at three years.

In addition to the bequests made specifically for the purpose of establishing this reserve, other amounts have been added by action of the Board of Missions with regard to certain bequests which were at the disposal of the Board.

It is thus evident that the use of these Reserve Deposit Accounts is entirely in accord with the wishes of those who established them, but it is also evident that the money now in use must be returned and the accounts restored at the earliest possible moment.

DESIGNATED GIFTS AND "SPECIALS"

AT the meeting of the Council, held February 16th-17th, 1921, a report was received from a special committee appointed to consider the subject of the treatment of designated gifts and "specials", particularly in connection with the questions of giving credit on the quota and the effect of such "specials" or designated gifts on the pro rata division of funds with the dioceses. The following action was taken, effective April 1, 1921:

1. Credit on the quota will be given for gifts designated for objects for which appropriation has been made, or for objects approved by the Council or by its Committee on Priorities.

2. No credit shall be given on quota for individual designated gifts until the close of the year.

3. Designated individual gifts for either general or diocesan purposes shall not be subject to the ruling as to the proportionate division of funds between the diocese and the general Church.

4. In view of this action, it is advisable for the Council or its Committee on Priorities to approve a list of undertakings up to a total of \$1,000,000 or \$1,500,000.

5. Special appeals for approved objects must be made only by authorized representatives of the Presiding Bishop and Council who shall, with the approval of the bishops, instruct the representatives as to the dioceses in which the appeal may be made.

The effect of this action is to limit the objects for which gifts may be designated and still receive credit on the quota to such objects as have been covered by an appropriation or are included in the list approved by the Committee on Priorities. This latter list will be published in the near future.

Credit for designated gifts from individuals, as contrasted with gifts from parochial organizations, will only be given at the close of the year in order that such individual gifts may not in any way make up for a failure to meet in full the regular Nation-Wide Campaign pledges.

UP to the date of going to press about \$70,000 had been received at the Church Missions House for the China Famine Fund. All such contributions are sent directly to the field intact, the expense of forwarding them being met by money given for that purpose.

A CHECK recently received by the treasurer of the Church Missions House carried with it a bit of history. It represented the contents of two mite boxes which have been used continuously, one for forty-five and the other for fifty years. The owner of the latter—a granddaughter of Richard Henry Lee—died in 1887. Since that time the old box has been kept steadily at work in memory of a beloved relative.

THE new administration has honored itself in asking Mr. George Wharton Pepper of Philadelphia to be Solicitor General. Mr. Pepper is one of the best-known laymen in the Church. In spite of the demands of his profession he has always given freely of his time and abilities to the Church and the Nation. From 1901 to 1919 he was a member of the Board of Missions and in 1920 was elected to the vacancy on the Council caused by the death of Mr. Arthur E. Newbold. He serves on the Finance Committee.

At the present writing Mr. Pepper's decision in the matter of his federal appointment has not been made known.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

A DIOCESAN CONFERENCE ON MISSIONS

A STATE-WIDE mission for conference and instruction on the Church's work was conducted by the Department of the Nation-Wide Campaign in the parishes and missions of Rhode Island from the twentieth of February until the fifth of March. The proposal when first made, but four weeks in advance, was somewhat baffling. The time was short for preparation; the parishes were taking a breath after their annual financial canvass, and plans for Lent were already completed. But the word "impossible" had fallen into disrepute some months before, and who could resist the proffer of help from fifteen trained leaders in all departments of religious work? They included two diocesan bishops who had consented to cancel the appointments of a fortnight for the purpose, the rectors of two city parishes a thousand miles away, the principal of a boys' school, two busy laymen, the executive heads of four departments of the Presiding Bishop and Council and other members of the staff in the Church Missions House. There was no hesitation in the acceptance of such an opportunity. So when they came they found the diocese eager to welcome them, if not in all respects prepared. They found also what New England has in store for many a winter guest, however hospitably she inclines. On the morning after their arrival the state was held in the grip of a blizzard. Thirty pulpits in the parish churches of Providence and its vicinity were to have been occupied at different hours on that first Sunday of the mission.

The storm put missionaries and congregations equally on their mettle. In the morning while the streets were still navigable the churches were well filled, some were crowded. When the evening came motors had been abandoned, but through the drifts many of the faithful fought their way and assembled in groups of twenty, sixty and eighty at the few churches which were not absolutely cut off by the storm which was raging.

The challenge thus given to the mission at its inception added interest to the week-day conferences which followed. On two or three weekdays in successive meetings, afternoon and evening, the parishes which had been visited on Sunday assembled for conference led by their appointed missionaries. In the second week the same order was repeated, under more favorable conditions of weather, for twenty-five other congregations in outlying parts of the state. Thus the whole diocese was included in the plan with the exception of four parishes where unusual conditions prevented.

There was no suggestion given by the speakers, nor suspicion by their hearers, of a "drive for money". The budget for the Church's work, already an accepted fact, was transformed into the call of human need and spiritual opportunity. Congregations which had met their "quotas" or had held back through indifference, some of them in rural districts where the voice of missionaries had been unheard, others isolated in parochialism, saw for the first time the field of the Church's

Department of the Nation-Wide Campaign

world-wide work unfolding before their eyes. Whatever half-heartedness may have been felt was swept away. Busy men of affairs who felt obliged to attend the first meetings under the compulsion of duty returned again and again impelled by a new interest in the immense responsibility laid upon their parishes and personally upon themselves. One of these, a prominent manufacturer, to whom the whole subject had come for the first time, considered the organization of the Nation-Wide Campaign an achievement which did credit to the Church, especially in view of the moderate cost of administration. Another in a large parish which had given only grudging support to the movement, after attending the series of conferences, said that the time had come when parochial strength must be gauged not by its own material condition but by its part in the work beyond its boundaries.

More important even than these instances, which could be quoted *ad libitum*, of a changed attitude toward the programme of the Church, was the spiritual stimulus experienced by the whole diocese. The conferences had the combined force of a teaching mission and a revival. The spirit of the preaching friars was reflected in these missionaries, possessed as they were by a common purpose, burning with a single message. That this message came with equally compelling power from all is proved by a question which has

come from many parishes: "Why were we so favored that the best of the whole staff should have been assigned to us?" The answer may be found in the spirit which they manifested, "Commending themselves to every man's conscience in the sight of God."

More than one rector when the plan was first announced had asked why the preaching of a missionary campaign should be allowed to interrupt the Lenten message of penitence and faith. Soon they discovered that the campaign was no less than a call to the soul of a diocese to repent and believe.

This is what the whole Church has yet to learn of the motive which inspires the Nation-Wide Campaign. So long as the attempt persists to judge the wisdom of the movement by counting the overhead expense, or to measure its power by the figures of a quota, the meaning of it will be lost. As well try to estimate the value of a sunrise by estimating the expenditure of heat and light.

If indeed we must charge against overhead expense such inspiration as this one diocese and probably many another has received, by all means let us divert the currents of expenditure that are draining the resources of our people and turning the wheels of elaborate parochial machinery, pour them into "overhead" and deluge the Church with fresh streams of power from this source.

A PRAYER FOR THE NATION-WIDE CAMPAIGN

Authorized by the bishop of Florida

ALMIGHTY and Everlasting God, we humbly beseech Thee to prosper our Nation-Wide Campaign. Enlighten our minds, and open our hearts, that we may learn to give unto Thee, as Thou hast given unto us, service and gifts. Strengthen us with the power of Thy Holy Spirit, and give us a ready will to work together with love and zeal. And to all who are called to lead, give wisdom, patience and faith. This we ask in the name of Thy Son, Jesus Christ, our Lord. Amen.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL



A MOUNTAIN FAMILY

BOYS OF THE HILLS

By the Missionary

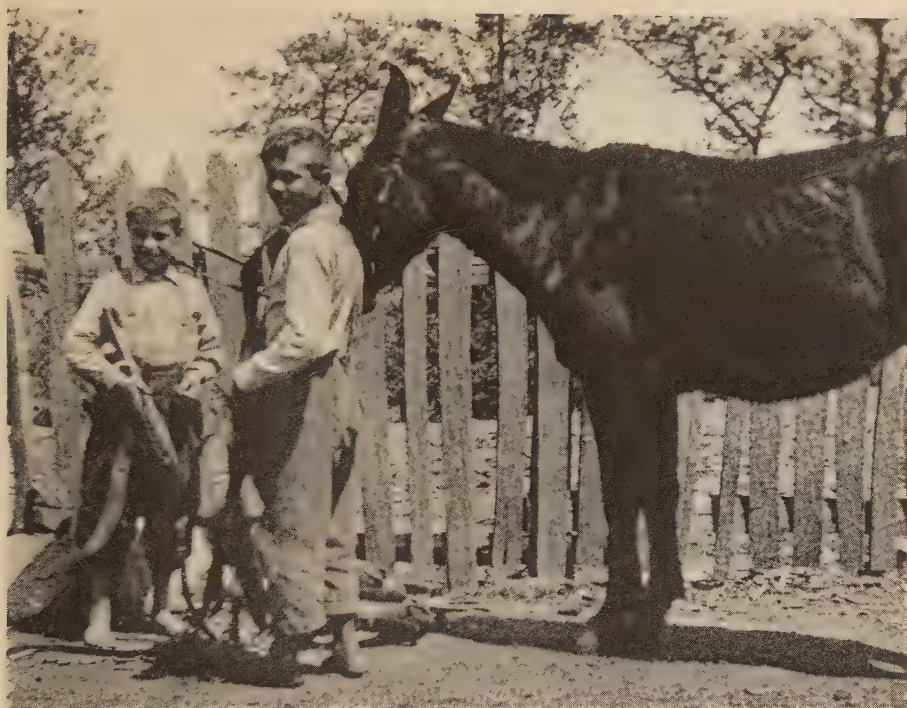
GOING up or down the Mountain there is one greeting which never fails to bring sunshine to the cloudiest day. Coming or going past a tiny cabin in a little clearing just above The Hollow there is always a boy, with a smile that is "all wool and a yard wide", accompanied by a "Howdy, Mr. ———", followed by: "Come down, Mr. ———". Into greeting and invitation go all the earnestness and dignity of the lad's nine years. He must uphold the family reputation for hospitality. And one's heart goes out to the sunny-faced boy whose little body often knows both hunger and cold, but whose cheeriness weathers every gale.

To the mission school he came one windy winter day, and thought it not unseemly that his costume should consist of thin shirt and trousers. At home there were his mother and father, and many younger ones, so he could scarcely expect more in the way of clothing. But he urged his younger cousin to take his seat, which was nearer the stove, and earnestly buried his tow head in his primer.

There was no school building, but the missionary had gathered around him in his rented cabin room twenty-two of these little children of the hills, where they struggled together with queer things called letters, from A B C to X Y "Zed" as the children persisted



A BOY OF THE MOUNTAINS



THREE CHUMS

in ending the alphabet. Books, there were few, and no two agreed, so a piece of cloth "blackboard" was nailed to the wall and this, with stories told from geography, history and literature served to take the place of the lacking equipment.

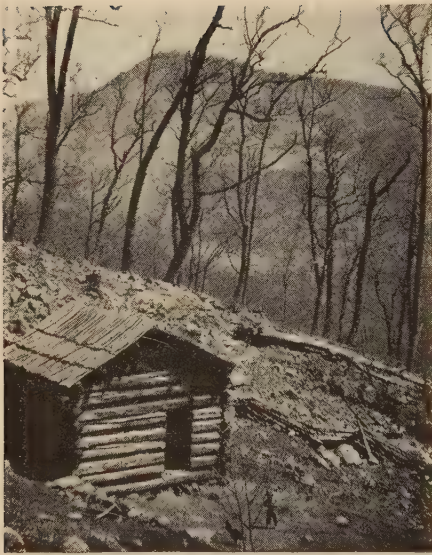
After a few months the children were sufficiently instructed and, with parents' consent, many received Holy Baptism, a radical departure in this mountain section where stern Calvinistic doctrine, mingled with many queer superstitions, ruled the lives of those who "had religion". No pressure was brought to bear, but the teacher wondered why the boy, so good in school, did not ask for Baptism.

But one day, some weeks later, he lingered until the other children had departed, notwithstanding the fact that he would have a long walk alone,

and timidly stood around. Finally he managed to stammer: "Ef you'll ask my father, I wants ter be baptized". So the missionary accompanied the little fellow home. Their approach was heralded by a chorus of barking hounds. A large flock of chickens was driven from the cabin room and the floor hastily swept with a "bresh broom". Then the visitor was made welcome.

The next third Sunday being the Rector's visiting day, the little boy, his big blue eyes shining with happiness, knelt on the bare cabin floor and was born into God's Kingdom. He has since tried hard to be a faithful Christian soldier, in the midst of difficulties which might prove too much for many with better opportunities.

One morning, in late November, when a bitter wind was sweeping



"Slabsides"—Home of the Missionary

across the mountain, a "bark-wagon" was coming down the trail. The tall, stooped mountaineer who was driving wore no shoes—he never "put em on tel up in December"—but the huddled figure of a coatless boy of about sixteen attracted the missionary's attention, and he hurriedly took a warm jacket out to the wagon. The "tan-bark" had to be hauled sixteen miles over the rocky mountain trails and the return could only be made late in the icy night. The lad, who looked pitifully thin in his too-large "over-hauls", had a wistful look about his pale-grey eyes. A brimless, faded green hat was pulled down over a mop of sandy hair, and his drawled: "Ah'm obleeged ter yer" showed his quick appreciation of the loan.

So began a lasting friendship, and the boy, whose only name was Cloudy, became the missionary's guide, messenger and staunch supporter.

One day in early spring, when "the sap begin ter rise" and "bark-peelin' time" sent most of the men into the woods, the boys went, too, for theirs

was the task of stripping the bark as rapidly as the tall chestnut-oak trees were felled. Up and down the mountain and across the hollows came the ring of axe and saw and the crisp air was fragrant with the clean odor of freshly-stripped "tan-bark". This bark was neatly stacked to await the autumn hauling season.

One day a messenger came in haste to the missionary's cabin. It was the lad's little brother, who came to ask for help because his brother had cut his foot. The foot was found to be indeed "bad off" as they said, for in jumping to save himself from a falling tree the lad had fallen over a great "cross-cut" saw, making a deep, jagged wound. Dressings were applied regularly and all went nicely. The wound was almost healed when blood poisoning set in and came near claiming another victim. The lad was seriously ill before the missionary was sent for this time, and as there is no doctor nearer than fourteen miles a hard battle was fought with the Grim Monster. The boy was finally saved.

Long after, on a hurried trip, the missionary stopped by the cabin and got the lad to help with some luggage down the mountain. Little was said on the way, as both preferred to enjoy the silvery sights and sounds of the early summer morning, until they crossed the dashing mountain stream and the missionary started down the path through the pine grove that lies at the foot of the mountain. Here he turned, took the boy's hand and said: "Don't forget to pray for me, son". The boy raised his wistful eyes and said, simply: "Ah can't". "Why?" A moment's silence, and then in the low, musical drawl, came the answer: "Ah haint never been larnt to". The missionary knows only too well that many a time in his heart of hearts the boy *has* prayed, and that no more earnest supplication nor expression of gratitude has been made than his, simple though it be.

THE FEBRUARY CONFERENCE

THE February Officers' Conference was held in the Board Room of the Church Missions House on the morning of Thursday, February seventeenth, at 10:30 o'clock. The meeting was preceded by a celebration of the Holy Communion. The following dioceses were represented: Long Island, New Jersey, Kentucky, Newark, New York, Tennessee, Western Massachusetts, and Maine.

Miss Lindley reported that on her recent trip to Chicago, Alabama, Milwaukee, and Saint Louis, she found the Woman's Auxiliary doing its work well.

Miss Tillotson reported that the co-operative institutes held recently in Rochester and Buffalo, offering courses in missions, social service, and religious education, were very successful and that plans had been formed for their repetition. Miss Tillotson also reported that Miss Boyer was on a very long trip through the South holding ten successive institutes.

Mrs. Wade reported on her three weeks' trip through the South visiting missions among the Negroes and some of the mill-work.

Miss Winston reported that the committee on the Emery Fund is perfectly confident that the \$50,000 mark will be reached.

Mrs. Loaring Clark read the appeal prepared by the executive board of the Woman's Auxiliary to the women of the Church to help raise moral standards. (This appeal was presented to the Presiding Bishop and Council and then sent out to the women of the Church. See *THE SPIRIT OF MISSIONS*, March, 1921, page 147.)

Mrs. Wright B. Haff, vice president in charge of religious education in the diocese of New York, explained the plan of her diocese for diocesan institutes for the training of parish officers.

The Reverend C. N. Lathrop, of the Department of Christian Social Service, was then introduced as the chairman of the conference on Social Service. Mr. Lathrop spoke of the very great possibilities of the Auxiliary in Social Service work. He reported that he had covered almost every field in this country and found everywhere an active Woman's Auxiliary taking its place as a great organized effective force in the Church.

"Social service as we interpret it, has for its purpose the development of the intelligent Christian conscience. Our Lord makes it very clear that He came into this world to establish His Kingdom of which we are made members through Baptism. It is our duty to carry out the principles of our Lord, laid down in connection with that Kingdom. These principles are: First, the supreme value of the individual; Second, brotherhood; Third, the service."

The Auxiliary can help greatly in propaganda work because it goes out into many places where there are no other women's clubs. Mr. Lathrop hopes to develop discussion groups throughout the Church for consideration of the problems in the community, as people must be taught to think before they are asked to do things.

He announced that the national conference for social service workers for our Church is to be held in Milwaukee, June 20th-22nd, immediately preceding the annual National Conference of Social Service Workers, and urged that every diocese in the Church be represented.

Through the kindness of the authorities in charge of Milwaukee-Downer College the sessions of the conference will be held in its beautiful buildings. A most interesting programme has been prepared. Further particulars will be found on page 263.

THE JANUARY CONFERENCE

THE January Officers' Conference was held in the Board Room of the Church Missions House at 10:30 o'clock, on the morning of January twentieth, the following dioceses being represented: Connecticut, Long Island, Newark, New Jersey, New York, Pennsylvania, and Maine. Instead of the usual celebration of the Holy Communion at 10:00 o'clock, the conference adjourned at 11:30 to unite with the officers of the Nation-Wide Campaign and those of the other departments of the Presiding Bishop and Council in a service of Thanksgiving for the enlarged opportunities for service made possible by the loyalty and devotion of the men and women of the Church.

The conference had been especially planned for treasurers, and both Mr. Franklin and Mr. Tompkins were good enough to be present.

Mr. Franklin spoke as follows: For the first time in four years we are now closing the books with a surplus over the operating expenses for 1920 of \$150,407.32, which may be increased when the final reports are received from the distant fields. That surplus will be used to apply on the old debt. We are no longer piling up an indebtedness, we are beginning to pay off something on the old debt. Of course this means that we have had to give a certain amount, and then the not been able to do many things that we wanted to do during the past year, also we will not be able to make as large an advance during the coming year as we ought to make.

Under the old system the Board of Missions simply asked each diocese to give a certain amount, and then the diocese paid as much or as little as it cared to. Last year we received signed pledges, a very different thing from an invitation to pay. Our budget is now made on the basis of these pledges.

As to the outlook for 1921: It has been difficult to obtain exact figures from the diocese as to what was accomplished, but the indications are that only in a few cases is there a retrograde movement and in important places there has been a strong advance.

There is one side of the Nation-Wide Campaign which is known to a great many individual parishes but of which little has been said—that is the tremendous stimulus given to parochial work. We have very recently taken 1175 individual reports of parishes all over the country—being all the returns received after sending out about 4000 requests, or about one-fourth of the Church—to see what has been accomplished, from the financial standpoint, for the parish. In 1919, which was before the Nation-Wide Campaign, the pledges for parish support amounted to \$2,120,555.35. In 1920 the pledges for parish support amounted to \$3,408,703.04; an increase of \$1,288,147.69, or 61%. There is not a single big parish from New York, Boston, or Philadelphia included in this report. It is a record of average parishes!

One of the things that General Convention was most deeply concerned with was the small salaries paid to the clergy of the Church. Through the Nation-Wide Campaign the parish incomes were largely increased, and as a result the Church Pension Fund reports that their records show that about \$1,500,000 more was paid in 1920 than in 1919, and they attribute it largely to the Nation-Wide Campaign.

An interesting illustration is my own parish. The canvassers were told not to ask the regular contributors to increase their parish subscriptions but to ask for increases for the missionary work. We had paid \$2200 reluctantly to missions before, and instead we now

The Woman's Auxiliary

give \$6700 very willingly—and this was in Long Island, a diocese which did not do very well. We increased our parish subscription from \$2400 to \$8000 because the people realized that the parish was doing something instead of just existing.

Another result of the Nation-Wide Campaign is that the missionary bishops are no longer engaged in begging expeditions. They used to spend two or three months each year in New York, Boston and Philadelphia, when they might better have been on the job in the field. We have freed the bishops of this begging.

The specials of the Woman's Auxiliary are decidedly necessary and should be continued.

Mr. Tompkins spoke as follows:

I hope that the treasurers writing to us will feel that they are just as much a part of the staff as any one in the offices here, with the same privileges. I wonder if we cannot assist them in making their designations very clear. To illustrate what I mean, a list of pledges was received some time ago with "Specials" printed in bold type. A number of the items were quota items, although they might be taken as "Specials" if desired. One of the items caused many letters between three or four parties. It may seem a small matter, but it involved much needless correspondence. With the thousands of letters and remittances that we receive it is impossible for us to remember the details of correspondence. I have wondered if, when the lists of pledges of the Auxiliary are being made up, they could be sent on to this office for proper designation. This would cut down a great deal of correspondence.

NATIONAL COMMITTEE, CHURCH SERVICE LEAGUE

THE second annual meeting of the national committee of the Church Service League was held at the Church Missions House on Friday, February 18th. All but six of the thirty-five

members were present. In the absence of the president, Miss Elizabeth Matthews, Mrs. John W. Howell, first vice-president, presided.

Reports showed that thirty-nine diocesan councils of the Church Service League have been organized and that there is no province without at least one diocesan council. Of the five provinces already organized, three sent delegates to the meeting, as follows: Province II, Mrs. A. S. Phelps; Province IV, Miss Winston; Province V, Mrs. G. P. T. Sargent.

A new leaflet submitted by the committee on co-operation was adopted and will be issued at once.

The future policy and plans of the Church Service League, in both diocese and parish, were discussed at length.

Dr. Milton, of the Nation-Wide Campaign Department, and Mr. Lathrop, of the Department of Christian Social Service, addressed the committee at the afternoon session.

The officers elected for the coming year were as follows: President, Mrs. A. S. Phelps; vice-presidents, Mrs. John M. Glenn, Mrs. George A. Strong, Miss Elizabeth Matthews, Mrs. John W. Howell; secretary, Mrs. Paul Sterling; treasurer, Miss Lucy C. Sturgis; executive committee, the officers, Miss Frances W. Sibley and Miss Grace Lindley.

The next meeting of the national committee will be held on Friday, April 29th.

THE APRIL CONFERENCE

THE April conference will be held on Thursday morning, April twentieth, in the Board Room of the Church Missions House, at 10:30 o'clock. It will be preceded by the celebration of the Holy Communion. The subject of the conference will be the work of the secretaries of the Woman's Auxiliary. All other officers will be most welcome.

A LIST OF LEAFLETS

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251 For the Women of Ichang.
279 St. John's University, A Power House
of Leadership.
280 Saint Mary's Hall for Girls, Shanghai.

Cuba, Porto Rico and Virgin Islands

- 500 The Pearl of the Antilles. 5c.
501 In the Track of the Trade Winds. 5c.

Japan

- 303 Saint Agnes's, Kyoto.
329 The Purpose and Hope of Shitaya Mis-
sion, Tokyo.

Liberia

- 100 Our Foothold in Africa.

Panama Canal Zone

- 576 When Dreams Come True.

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51 A Litany for Missions.
52 Mid-Day Intercession for Missions.
54 Mid-Day Prayer Card.
1101 Parish Prayers for Missions.

Miscellaneous

- 901 A Soldier's Vision of Missions.
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W.A. 117 United Thank Offering Catechism.
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W.A. 122 A Half Century of Progress.
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